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THE

CHHĀNDOGYA UPANISHAD

OF THE

SĀMA VEDA

WITH EXTRACTS FROM THE

COMMENTARY OF ŚANKARA ĀCHĀRYA.

TRANSLATED FROM THE ORIGINAL SANSKRIT

BY JENDRALALA MITRA

INTRODUCTION.



THE Vedas have been justly described as the most ancient monument of the Arian world, and as the only means to a proper study of philology, they claim the highest consideration from the historian of the human tongue. In them alone we find the first fruits of the Arian mind in its attempt "to rise from nature up to nature's God," and to unveil the mysteries of a future world. They constitute the storehouse of early Indian knowledge, and the only expositor of the hopes and fears, the desires and wants, and the feelings and aspirations, which impelled the first Arian colonists of India in their career through life. But the Vedas form not a homogeneous series of works, nor are they the productions of a single age. Differing in extent, character, contents and antiquity, the different portions have very different claims to consideration. To the antiquarian and scholar the *Sāhitā* portion of the Rig Veda will always appear the most interesting, but among the ancient Hindus, the *Sāma*, though third in rank, was held in the highest veneration, and hence it is that Kṛishṇa, in the *Bhagavat Gītā*, calls himself "The *Sāma* among the Vedas." It was likewise, at one time, supposed to be the most comprehensive of the four Vedas. According to the *Mahābhārata*, whose statement has been repeated by the *Viṣṇu Purāṇa* and the *Maṇḍūkya Upaniṣad*, it included no less than a thousand different *Sādhana* or *vidhānā*. This one of the most ancient and important contents of the Vedas, the *Charanavyāsa*, notwithstanding its being the chief source whence the *Mahābhārata* has borrowed its accounts of the Hindu scriptures and of the

extent of the *Sāma Veda*, supplies the names of only seven *Sākhās* with their subdivisions. The rest, it says, were destroyed by Indra, owing to their having been recited on forbidden days.* Considering that the index in question was composed during the *Sūtra* period of Vedic literature, when Brāhmanic learning had yet lost little of its grandeur and authority, it is difficult to conceive that so many different portions of the most pre-eminent of the Vedas could be so entirely lost as to leave not even their names behind. It would be much more reasonable, therefore, to suppose that the word 'thousand' was used to imply only a large extent, and not to indicate any precise number. Such use of the term is not unknown in Sanskrit, and it would offer a much more reasonable solution of there being only so few *Sākhās* extant of a once voluminous work.

Of the seven *Sākhās* alluded to in the *Charanavyūha*, the names vary in different MSS. Those quoted by Dr Max Müller, in his history of the Ancient Sanskrit Literature,† correspond very nearly with those in the codices of the Asiatic Society of Bengal, the *Tattvabodhinī Sabhā*, and the Sanskrit College of Calcutta. According to them, the first *Sākhā* is named *Ranāyānīya*, the second *Satyamurgīya*, *Satyamurgya*, *Satyamurgya* or *Satyamudgala*, the third *Kalāpa* or *Kālopa*, the fourth *Mahakalāpa* or *Mahākālopa*, the fifth *Lāngalāyana* or *Langala*, the sixth, *Sārdula*, and the seventh *Kauṭhuma*. Of these the last or *Kauṭhuma* alone is subdivided, the names of the subdivisions being 1 *Asurayana*, 2 *Vāṭayana*, 3 *Prānjahdvantabhrit*, *Prajalanadvantabhrit* or *Prānjahdvamabhrit*, 4 *Prachinayogya*, and 5 *Nageya Kauṭhuma*‡.

In the MS quoted by Raja Radhākanta Deva, in the 5th volume of his *Sabdakalpādruma* (voce *Veda*) the names and the order of arrangement are given in a different way, and even

* अथर्ववेदोपनिषद् इत्युक्तं वेदेष्वभिहितं प्रनष्टं । *Charanavyūha*

† Page 373

‡ The order of arrangement differs somewhat in different MSS

the number of the subdivisions is greatly increased. According to it, the names of the divisions are 1 *Asurayana* or *Surayana*, 2 *Vartántaveya*, 3 *Pránjala*, 4 *Rigvarnabheda*, 5 *Prachinajogya*, 6 *Jnánajogya*,* 7 *Ranayaniya*, the subdivisions of the last being, 1 *Sathyániya* or *Sarayaniya* or *Sathyamurgya*, 2 *Sátvala* or *Satya mudbhava*, 3 *Maudgala*, 4 *Khallala*, 5 *Mahákhallala*, 6 *Langala*, 7 *Kauthuma*, 8 *Gautama*, 9 *Jaiminiya*. Thus the *Ránáyaniya*, which has no subdivision according to the first classification, is made to include nine branches, while the *Kauthuma*, which in the former has six subdivisions, appears itself only as a subdivision without any minor divisions of its own. Professor Muller supposes this difference to be the result of *Rajá Rádhákánta's* MS being corrupt. We find, however, from a commentary of the Index under notice† that it is due to causes other than the accidental corruption of a single manuscript: for the commentator first gives the seven divisions of the *Rájá's* texts, dividing the last into nine subdivisions, and then supplies, as the opinion of a different set of writers, the seven divisions commencing with the *Ránáyaniya* and ending with the *Kauthuma*, as given in Professor Muller's work. The subdivisions of the last school or that of the *Kauthuma* in this classification are six, viz 1 *Kauthuma*, 2 *Asuráyana*, 3 *Vatáyana*, 4 *Pránjalidvaina-bhrit*, 5 *Prachinajogya*, and 6 *Naigameya*, the *Naigeya Kauthuma* of Professor Muller being evidently here divided into two separate schools.

The *Vayu Purána* has again a different arrangement. According to it the *Sama Veda* was first studied by *Jaimini* from whom it descended successively to *Sumanta* and *Sukarman*. The last had two sons *Hiranyanibha* alias *Kausalya* and *Pushpinji* or *Panshyinji*, each of whom established a different school, and their pupils were respectively known as the chanters of the Northern and the Eastern *Sámas*. *Lokakhshi*, *ku*

* *Naygya* in the Sanskrit College MS

† Sanskrit College MS

thumī, Kūshīdī and Lāngalī were the heads of the Eastern chanters, and founders of schools known by their names. A pupil of Huranyanābha, named Kriti, taught twenty-four Śākhās to as many pupils, and they in their turn became the founders of many more. Sukarman alone taught a thousand disciples, each of whom became the founder of a different Śākhā. Besides them Rānāyanīya, son of Lōkīkshī, founded a school, and his son Saumitrī founded three. Parī-sara, son of Kuthumī, taught six Śākhās and Śāligotra, son of Lāngalī originated as many more. Thus the number of Śākhās, according to the Vāyu Purāṇa, greatly exceeded a thousand. But a thousand were destroyed by Indra, and a great many of the remainder followed their fate owing, it is said, to neglect of the usual rules of recitation.*

According to the commentator of the Charanavyūha three Śākhās alone are now extant, of which the Kaṭhūmī is current in Guzerat, the Jaiminīya in Karnātaka, and the Rānāyanīya in Mahārāshtra. Manuscripts of these, however, have not yet come under observation, and their peculiarities therefore remain to a great extent unknown to oriental scholars.

Notwithstanding this extensive destruction of the Śākhās, in regard to the number of mantras still current, the Sāma is more copious than the Yajur and the Atharva Vedas, though not perhaps equal to the Rig. It has no less than six separate collections of hymns (Sāṃhitās) and eight of its rituals (Brāhmaṇas), besides several supplements of doubtful authenticity. The most important of the Sāṃhitās is the Chhāndasika, otherwise called the Archika,†—a collection of hymns intended

* Wilson's Vishnu Purāṇa, 282

† Stevenson's Sāma Veda, London, 1812. Benfey's ditto, Bonn, 1819. It is generally believed that the recension followed by these editors belongs to the Rānāyanīya Śākhā, but a MS. obtained from a professional Kaṭhūmī Brāhmaṇa at Unavaz for the Tattvabodhinī Sabhā, although it is described in the colophon as the Kaṭhūmī Sāṃhitā, corresponds letter for letter with the published work.

for recitation during the Soma sacrifice. Most of these hymns are found in the Rig Saṁhitā, hence it has been supposed that they have been appropriated from that collection. The extent of appropriation has been reckoned to be 585 hymns in the first, and 1225 in the second, of the two parts into which the work is divided. This would give a total of 1810, but as 249 hymns of the first part are repeated in the second, three are so cited twice, and nine exist twice in each part, the actual number of hymns common to the Rig and the Archika amounts to 1549, most of them being from the 8th and the 9th Mandalas. This identity of a great number of hymns in the two collections necessarily indicates that one of them must have borrowed much of its matter from the other, but it is difficult to determine which is the borrower and which the lender, for both have a number of hymns which have the appearance of the highest antiquity, while others are undoubtedly of comparatively a more modern growth.

The first part of the Archika is subdivided into six prapaṭhakas, each of which includes ten *dasatis* or decades of hymns, an arrangement which obtains likewise in the second part of the Satapatha Brāhmaṇa, and in diverse other portions of the Vedas. The hymns are consecrated to the three deities, Agni, Soma and Indra, the first having for his share twelve decades, the second eleven, and the third thirty seven.

The latter or Uttara Archika includes nine prapaṭhakas, each of which is subdivided into two or three sections, and embraces a great many hymns of the first part, but arranged in groups of two or three hymns together. The principle of the arrangement is obscure, but it is evident that the object was to bring together hymns of particular classes for particular ritual purposes.

The second Saṁhitā is called the *Arṇyaka Saṁhitā*. It comprises a collection of hymns adapted for chanting in forests and deserted places, and embraces only five decades (*dasatis*) with an appendix entitled *Mahātmya*. Several MSS of this

work have come under my observation, but they were all corrupt, the dasatis including from seven to fourteen stanzas instead of ten as they should, according to their designation *

The next Sanhitā is the *Gramageyagana*, otherwise called the *Veyagana* † It belongs to a class of compositions which

* As MSS of the Sāma Veda are rare and many occur in fragments, the substance of this and the subsequent notes regarding those that have come under my observation, might, it is hoped prove of use

Of the Aranyaka Saṁhitā there are two MSS in the Library of the Asiatic Society of which one is in the *pothi* form without number, and the other bound in a 4to vol with several other fragments of the Sāma Veda MS No 27, I, 1½ folia of 26 lines to the page

Beginning इन्द्र षष्ठे न आभर ।

II Dasati लमेतदधारय ।

III , सयि वर्यो अयो पयोषो ।

IV , भाजन्यमे ।

V , अद्य आयुषि पवस ।

End भोचिष्कम् विचक्ष ।

Beginning of Mahanāmni ओम् विदामधवन्विदामातु ।

End of ditto ओम् एवाहिदेवा ।

In an authentic MS belonging to a Sāma Veda Pandit, this portion is described as a half prapāthaka of the Aranyaka Saṁhitā making the work to comprise 5½ prapāthakas, the dasatis being called prapaṭhakas

† No 24 of the Asiatic Society's Library, 60 fl folio, of 25 lines to the page comprising 17 chapters

Beginning ओम् भूर्भुव स्व तत्सवितुर्वरेण्य ।

II — उभयसोम । गीतम् ।

III — वादस्यत्य हृदस्यत्यनुपु विश्वे देवा सोमः राजान वदन्म् ।

IV — रोहितजूलीय । ह्योरिन्द्रो मायिनी ॥ इन्द्रपानसि रयि ।

V — आर्पमानि वोणि । अथभो गायत्रीन्द्र । अभित्या हपमासुतायि ।

VI — आभीश्वम् । आभीर्भुगायत्रीन्द्र । अरन् इन्द्र अवसे र ।

VII — योक्तुचम् । युक्तुर्वहनीन्द्र । इन्द्रामिदेवता ।

VIII — गैरौवितद । गैरिचृदनीन्द्र । सुनोत सोमपाना र ए

is peculiar to the *Sāma Veda*, nothing similar to it being observable in the *Rig*, *Yajur* or the *Atharva*. Its congeners are the *Ānanya Gāna** the *Uhá Gāna*† and the *Uhya*

IX.—ताद्यैषामनी द्वे । ताद्यैषिष्टुविन्द्र सूर्यो वात्यमूषू । अरिष्टना १४ यिमीम् ।

X—शैषधिने द्वे । शिषधिर्जगतीन्द्र । अने होयि । दधा १ ।

XI—दृष्टत्कमवज्ञा ककुभरत । आगना । मादियणा १२ ता ।

XII—होके द्वे । प्रजापतिविष्टुविन्द्र । हाउ खरता । अज्ञाणा १ । इन्द्रम् ।

XIII—अयम् । अविर्गायनी सोम । यासायि । मादो वारायो १२४ वाणी
१२४ या ।

XIV—वार्पाहरम् । दवाहरिर्गायनी सूर्य । अचिकदाह न । आचिकदाह न् ।

XV—वैष्णावे द्वे । विष्णुवृक्षती सोम । तवाष्ट २ सो । मरा १२णा ।

XVI—वैष्टोमी वीणि अहोदायि । अयो दायि ।

XVII—पादे द्वे । पमिष्टो विमिन्द्र । इन्द्रमन्त्रा । सुता यिमा । डेरो १२४ वा ।

End—कीडमूर्तिरपोवा १७१२४ वा । आऽपयिवा ६ दायि ।

* No 423 A of the Library of the Asiatic Society This is the only MS I have seen of this portion of the *Sāma Veda* and it is probably imperfect It comprises 5½ prapāthakas divided into half prapāthakas The last half ends without adverting to the No of the prapāthaka 36 pages ff of 28 lines each

Beginning यद्यावद् । इता १ । नुवा ११ । आ १२४ तास । first half 26, kandikā II 28, k III 32 ditto IV 22 ditto V 30 ditto VI 25 ditto VII 20 ditto VIII 20 ditto IX 22 ditto X 24 ditto XI 29 ditto XII 22 ditto XIII 5 ditto

Last line होद् दवादा ११ डवा ११ । इ १४ डा । ओरयेदि देवा १२४ ।

† No 423 B Library of the Asiatic Society, incomplete containing only 9 out of 23 prapāthakas of which the work is made of The prapāthakas are divided into half prapāthakas 69 pages ff of 28 lines to the page

Beginning ओम् होयम् । उम । ओवावा १ यिजानमन्त्राः ।

II—वीणि धनमायसा ।

III—अविर्धिप्राणा मदिवा ।

IV—सुननि । नुवादाउ । पायखडा ११ डवा ११ ।

V—अभिदुर्क इहदमर १ ।

VI—आविताय । पत्तिवदधि ।

Gána * They are made up of hymns taken principally if not entirely from the Archika, but so transmogrified by "prolonging the sounds of vowels and resolving diphthongs into two or more syllables, inserting likewise in many places other additional syllables, besides placing numerical marks for the management of the voice"† that at first sight they appear to be totally different. The first Gána is arranged in seventeen prapáthakas, and intended to be sung at sacrifices performed in towns, the second has six prapáthakas, and has, as its name implies, the forest for its proper place of recitation.

They belong to the Prior Archika, as the third and the fourth, belong to the Posterior. The order of arrangement of the first two is laid down in the Arsheya Brahmana, an Anukramani of the Sama, which from its antiquity has been ennobled by being reckoned among the Brahmanas of that Veda.

VII—हविष्मत् । हव हवापवस धारय ।

VIII—रघिष्ट । पथस्र वाजसाता १ यार ।

• IX—गैतम । आजामित्त्व क्षयाता ।

End गैदुहयिषमेन प्रत्योनना १ सो २ १ ४ ।

* MS without No in six prapáthakas pothi of 84 folia, 7 and sometimes 8 lines in each about 7 inches long.

The hymns are differently named the Vrihad Sama, Ráthantara Sama, Vairupya Sama, Raiyata Sama Dirgha Sáma, Rajana Panchanidhana, Vamadevyá Swashiramuka, &c &c with references to the tunes to which they are sung.

Beginning of p I—आभिषा अरमेनुमेना ।

II.—अदेरुमक्षपायिने मदा११ ।

III—उडवाडवा । अदेवा । पुरोजिताद ।

IV—अतिप्रिपाशिप । बतेच । मोहित ।

V—हृत्तसामानि । पथ अदा एनाये ।

VI—रसेमा । उवाक् सोदभाद ।

End—दा१ २ सोद । चेना १ । डवा१ १ । रडा । रडा१ १ ४ ५ ।

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The hymns comprised in these Sañhitás have been variously arranged for ritual, rhythmic and recitative purposes

Mádhaváchárya in his introduction to the Chhándasika* observes that all mantras are divisible into thirty six species, five of which are appropriate to the Rig, and the rest to the Sama Veda. The divisions of the latter are technically called Prastáva, Udgitha, Pratihára, Upadrava, Nidhana, Hukára, Pranava, Asásti, Srutisañkhyána, Pralaya, Paridevana, Praisha, Anveshana, Srishti Akhyana, and sixteen modes of singing. A second division is in twenty six parts, each of which has a peculiar name† and is referred to a particular deity. A third division is five fold, and that is the most common among the Chhandogas. It separates the hymns into Rigvyuha, 2 Stobha Sama, 3 Adimadhya nidhana, 4 Padavibhága, 5 Padastobhavibhaga. These several divisions apply equally to the hymns of the Archika as well as to those of the four Ganas, and are referrible more to musical considerations—to their adaptation to particular modes of recitation and singing—than to their nature or their contents.

The gods appropriate to the hymns of the Sama are Agni, Indra, Prajapati, Soma, Varuna, Tvastá, Añgirá, Pushá, Sarasvatí and Indrágni. But they do not claim the hymns in common, particular classes have their particular deities, and there are more than one modes of assigning to the divinities their especial hymns. Generally the hymns of the class Nidhana belong to Agni, those of Svára to Prajapati, and those of Adista and the Prastuta Sáma to Indra. For the Vámadevya hymns any god would be appropriate. But if they happen to be in the Gáyatri meter, they should belong

* Asiatic Society's MS No 424 Chhándasika Varana 82 folia of 25 lines to the page bound in a 4to Vol 4 character Very corrupt

† 1 Hukára 2 Hukára 3 Ithakára 4 Hákára 5 I kára 6 Ukára 7 Ekára 8 Ohouakára 9 Hu kára 10 Svára 11 Adá 12 Anrueta 13—23 the thirteen Stobhas 26 Hukára

to Agni With regard to hymns other than these, the rule is that the divinity eulogized, is the presiding deity of the hymn which eulogizes him

The meters most appropriate to the Sāma are described to be the Gāyatrī, the Vrihatī, the Trishtubha, the Anuṣṭubh, the Jagatī, the Sarkarī, the Kakva and the Pauctī Several others are occasionally met with, but are not held to be so appropriate, owing no doubt, to their being less adapted than these to the musical meters which were held in the greatest favour by the chanters of this portion of the Vedas

The Brāhmanas of the Sāma Veda are generally much more interesting than its Sanhitās They dwell upon a variety of subjects which help to throw much light on the state of Hindu society at a very remote period of its history Unlike the Brahmanas of the Yajur, which are mostly exegetic in their character, those of the Sāma adopt an independent course, and afford expositions of matters which have no necessary connexion with their hymnology Their number, according to Kumārila Bhatta and Śaṅkara,* should be eight, including the Panchavinsā, the Shadvinsā the Sāmavidhāna, the Arsheya, the Devatadyāya, the Upanishad, the Sanhitopanishad and the Vansa Manuscripts however are available of a larger number, which bear all the marks, such as they are, of Sāma Brahmanas, and some we have heard recited by Sāma Veda chanters who had from generations learnt them as portions of the Sākhās to which they belonged These would indicate that the great commentators were not familiar with all the Sāma works that were extant in their time, and yet their knowledge in such matters was great, and their dicta cannot be readily gainsaid on the authority of itinerant

* अष्टौ हि ब्राह्मणान्या यौह ब्राह्मणमादिभ ।

षडविंशत्या द्वितीयं स्थापनं सामविधिर्भवत् ॥

आर्षेयं देवताध्यायं भवेदुपनिषत् ॥

रुचिनापनिषद्गमा यथा अष्टावितीरिता ॥ Śaṅkara's Commentary

on the Sāmavidhāna apud Max Muller, Rig Veda, Vol I p. xxvii

Sāma chanters, or even of manuscripts of moderate antiquity It is impossible therefore to determine which of the supernumeraries should be put down as apocryphal, and which as fragments of authentic works

The most considerable of the Sāma liturgy is the Tāndya otherwise called the Praudha Brahmana, which, from the number of chapters contained in it, is likewise named the Pañchaviṃśa Brahmana. Its subject is an exposition of the ritual details of the Soma sacrifices, including the Ekāha, the Ahina and the Satras, by the performance of which heaven and other rewards are obtainable. These seem to have taken for their celebration, sometimes a single day and sometimes two, three, five or a dozen, while at others a hundred days or many years, were not thought too long for their completion. In connexion with these the work recounts a variety of legends of great interest in regard to certain grand sacrifices performed on the banks of the Sarasvatī and the Drsadvatī at a very remote period of antiquity, and gives us an insight into the ceremonies by which the aboriginal Indians were admitted into the pale of the Arians. It makes mention, likewise, of the Naimishia Rishis, of Para Atnara king of Kosala, of Trisadasya Purukutsa, of Nami prince of Vidcha, and of Kurukshetra and Yamuna. These, coupled with the absence in it of the names of Janaka, Kurupanchāla and the like, afford important evidence regarding the age when the work was composed and first recited. The name of Tāndya in the White Yajur may be taken as further evidence under the same head *

* MS No 23 of the Asiatic Society fl 153

Beginning श्रीम् भवम् । वा । श्री भ । गं । स । वा चापये मे वाचं सोम ।

II p तिष्ठत्येति हिङ्गरोति स प्रथमया ।

III p नवम्या हिङ्गरोति स तिष्ठति स पदमि ।

IV p मावे वा एतत्पुत्रमायत ।

V p वासदेव महावतम् ।

VI p प्रजापतिरवकासपत बह्वर्षी प्रजापेय ।

VII p एमे मे लोकं मायते ।

The *Shadvīṇśa Brāhmaṇa* is generally supposed to form, as its name implies, the concluding or rather a supplementary chapter to the preceding. It is, however, of much larger extent than the other chapters of the *Pañchaviṃśa*, and divided into *prapāṭhakas* and sections independent of its alleged relationship. Hence it is that *Sāyana* has described it as an independent *Brāhmaṇa*, although by assuming it to be so, the epithet, *Shadvīṇśa* (26), either as an ordinal or a cardinal number, becomes inapplicable. It gives the details partly of such ceremonies as are not to be found in the *Pañchaviṃśa*, and partly of ceremonies given in the latter, but in a manner quite different, besides a variety of propitiatory and condemnatory ceremonies, which do not find a place in the *Brahmanas* of the *Rig* and the *Yajur Vedas* *

The fifth chapter of the work is peculiar. Its object is to lay

VIII p आख्यारनिधन काण्ड ।

IX p देवा वा उक्थान्यभिजित्य ।

X p अग्निना इयिष्योपधिभि ।

XI p सोमो दुह्यत सविषम् ।

XII p दधीद्युतत्यातया रुचति द्वितीयस्याह ।

XIII p गोवित्यवमवसुविद्विरण्वित् ।

XIV p सोमं आप्यन्ते वा एते सोमा ।

XV p अक्रातुमद्र परमे विधर्म ।

XVI p प्रजापतिर्वा इदमेक आसीत् ।

XVII p देवा वै स्वर्गं लोका ।

XVIII p सप्तदशोद्विष्टो देवा ।

XIX p अथैषराष्ट्रोराज्य आसमान ।

XX p विदुष्वदिष्यवमान ।

XXI p इन्द्रानवतव सप्तधस्र ।

XXII p शष्टः षडह ऋतव ।

XXIII p अतिराव इष्य षडह ।

XXIV p अतिराव खय पञ्चादा ।

XXV p अतिरावसुर्विषय प्राक्षीय ।

End सर्वाश्चदिमाप्नुवन्ति य एतदुपयन्ति ।

* MS No 27 E of the Asiatic Society

down expiations for evil omens and portents, including a great number of physical phenomena, such as the fall of meteors, upheaval, depression or quaking of the earth, and the appearance of comets, rainbows and haloes. Some of the portents named are of a very fanciful character, such as the shaking of temples, laughing, weeping, winking, sweating, dancing and singing of idols; the appearance of shadows of the human trunk on the disk of the sun, and the emanation of smoke from the horns of cattle, while others are references to diseases and physical facts which to the observers of the time were either very rare or inexplicable. The fact of its having a separate name, the *Adbhuta Brāhmaṇa*, shows that it is a distinct work, notwithstanding all the Manuscripts that have yet come under observation, making it the last chapter of the *Shadvēda*. Sāyana does not count it as a separate work. It adverts, however, to names and circumstances which clearly indicate that it was compiled at a much later time than the chapters which precede it.

Next to it may be named the *Sāmabudhāna Brāhmaṇa*. It is a treatise on expiations and śāhara or customs in three chapters, and, in the MS of the Asiatic Society (No 27 D), occupies, only 9 folia of 26 lines to the page*. It has been commented upon by Sayana who calls it the third Brāhmaṇa of the Sama Veda. The fourth in his list is the *Rishi or Arsheya Brāhmaṇa*. Professor Weber does not wish to include it among the ritual works, inasmuch as it is devoted to an enumeration of

Beginning श्री गङ्गादेवा इदमपि सुप्रथमं वाणी ।

II p प्रजापतिरकामयतवज्रधाम् प्रजायेय ।

III p यावान् यज्ञे रसो भवति ।

IV p प्रजापतिस्तपेतथन ।

V p अद्यानाद्भुतानां कर्मणां ।

End याज्ञानमिदं नाथ साम गायन् ।

* Beginning गङ्गादेवा इदमपि वाणी ।

II p श्री अद्यान कात्यानामनादेये ।

III p अद्याना धन्यानां यज्ञवासनां प्रचार ।

End य काम कामयते तमामोति तमामति ।

the Seers of the Sāma Veda and, as such, should be reckoned among the *Anukramanis*, or Indices. But Indian scholasts invariably take it as a Brāhmaṇa. It is a short treatise of 12 pages including only three and a half prapāthakas *. Similar to it in character, but apparently of a different date, is the *Vaṇsa Brāhmaṇa*,—or a genealogy of the Rishis of the third Veda, in a short chapter of a page and three quarters. It occurs as the last of the Brāhmaṇas in Sāyana's list, but Professor Weber refuses it a place among the Brāhmaṇas for the same reasons for which the *Ārsheya* has been called an *Anukramani* †. It is followed by a short treatise in one chapter on the Vedic rishis under the title of *Agni Brāhmaṇa* ‡. Its colophon calls it *Devatadhyaṇa*, or the "chapter on gods," which would indicate that the work had other chapters, on other subjects, but we have no means at command to ascertain if such were the case. In Sāyana's list it stands fifth, immediately after the *Ārsheya Brāhmaṇa*, which there follows the *Sāmavidhāna*. Next to it is another chapter which has for its subject the mode

* MS No 27 C 3½ prapāthakas. The half (ardha) prapāthaka appears first, and the three full prapāthakas then follow in order. It might be supposed that the half is the first moiety of the 1st prapāthaka, but the Chhandogas reckon it separately, 6, folia, 11 of 26 lines to the page.

Beginning † P अथ सप्तमसर्गप्रदेसो सप्तमः ।

I शिवस्यैव शक्तिः साकप्रवेतमानि वा ।

II इन्द्राय शिवस्य ।

III आद्याय साकप्रवेतमानि वा ।

End सप्तमोऽथ सप्तमोऽथ ।

† MS No 27 H of the Library of the Asiatic Society. It begins with the words—

Beginning नमो ब्रह्मणे नमो ब्रह्मदेवे नमो आचार्येभ्यः ।

Ends गीतमात्रं समाप्तं परं समाप्तं परं ।

‡ MS No 27 f 1½ folia of 26 lines to the page.

Beginning अग्निं प्रजापतिं अग्निं ब्रह्मदेवतादिभ्यः ।

End सत्यं वागुक्तमिति ।

of reading Upanishads. It is known by the name of *Sanhitopaniṣad*, and is the sixth in Sayanās list *

Among a lot of manuscripts some time ago made over to me by a learned Sāma Veda Brāhman, there are four other works which he assured me were portions of the third Veda, and as such he had studied them under his tutor. The first of these is entitled *Hastishad Brāhmaṇa* or in short *Hastī Brāhmaṇa*. It is comprised in a *puṭhī* of 102 folia of 7 lines each, the lines being about 6 inches long. The subject matter is arranged in four books or *prapāṭhakas*, each of which is subdivided into *brāhmanas*, *ardha prapāṭhakas*, and *landikās*. The first book includes 4 *brāhmanas* and 108 *landikās*, the second, 4 *brāhmanas* and 105 *landikās*, the third, 2 *brāhmanas* and 85 *landikās*, and the fourth 2 *brāhmanas* and 101 *landikās*. According to a different arrangement the work is divided into 5 *Adhyāyas*, each having a definite number of *landikās* †. The second work is known by the name of *Uśā Brāhmaṇa*. In extent it is larger than the preceding, but is divided like it into *prapāṭhakas* and *brāhmanas* ‡. The third

* No 27 G 1½ folia of 26 lines to the page

Beginning अद्यान् सवितापनिषदे। आद्याध्याम ।

End अतुर्जंघा भवति य एव वेद य एव वेद ।

† Beginning of the I p गार्हपत्यं चैवम् पक्षाशमाख्या ।

II p अथ दमंशानमुपदधाति ।

III p आद्यमग्निं मृच्छति चैवम् ।

IV p कूर्ममुपदधाति । रसां च कूर्मो रसमेवैतमुपदधाति ।

End सप्ताश्वमानमुपदधाति ।

‡ MSS without No *puṭhī*, 216 folia of 6 lines to the page, each line five inches in length. The work is comprised in five *prapāṭhakas* as follow

Beginning of I p अथवा इदमय आसीन् । तदाऽऽ किमन् ।

II p प्राजापत्यं चैवम् आद्यमग्ने ।

III p प्रदीप्ता रसेन्द्रयो भवति ।

IV p तथा रसश्चा अवाहो पूर्वा करोति ।

is called *Havyan Brāhmaṇa** and in extent and character is very like the above as is also the last or *Ekiaṇ Brahmana* † They begin without the usual salutation to the Sama Veda, but

V p इक्ष्वा प्रतिमुच्य विभर्ति ।

End अग्निर्व्यावानग्निर्व्यावत्यस्य सावातावन्नद्वति ।

The first prapaṭhaka includes 4 brahmanas and 110 kandikās, the second, contains 4 brāhmanas and 908 kandikās, the third 7 brahmanas and 114 kandikas the fourth, 6 brahmanas and 100 kandikās, the fifth 6 brahmanas and 102 kandikās

* MS without No puthi, 247 folia of 5 lines to the page, each line being 6 inches in length Seven prapaṭhakas, subdivided into Brāhmanas, of which the first, the second, the third and the fourth include 6 each, the fifth 5, the sixth 4, and the seventh 4 the number of kandikas being 121 in the first, 122 in the second, 128 in the third, 121 in the fourth, 121 in the fifth, 111 in the sixth and 114 in the seventh

Beginning of the I p व्रतमुपैष्यन् । अन्नरेरमादवमोयद्यगाहंपत्वं

II p चतुर्धाविद्धितो द्वाचष्टौ अग्निरास । :

III p तेवा आर्द्रास्तु ।

IV p सम्प्रक्षोभरमाधार साधारविष्यन् ।

V p यज्ञेनवैदेवा । रमाह्निति जिगृषदामियजितिक्षेदाम् ।

VI p यज्ञेनवैदेवा । दिवमुषोदक्रामन् ।

VII p मवैस्तु चाम्यद्वति ।

End नम्रादिदमस्य एवाग्निधेस्त्रोत्येव प्रह्वयिष्यते ।

† MS without No puthi, 195 folia of 8 lines to the page, each line being about 4 inches in length The work is divided into Prapaṭhakas and Brahmanas The first prapaṭhaka has 6 brāhmanas and 114 kandikas the second 8 brāhmanas and 103 kandikas, the third 5 brāhmanas and 113 kandikās, the fourth 4 brāhmanas and 115 kandikas, the fifth 5 brāhmanas and 101 kandikās

I p begins with सयदा रतयेनय मभरति ।

II p यद्यतो वैमदायकाम आदधे ।

III p यद्य मे प्रजायति प्रजा भवजे ।

IV p प्रजायतिर्देवाः प्रजेनायियन्मज्ज ।

V p महाद्विषा द्वा वैदेवा दध क्रधु ।

End p परमा मति मच्छमोति ।

dote, but a cool, rational desire to know what becomes of man after death, and how he is to secure the highest blessing hereafter, the result of the first impulse of the highest and the strongest feeling of our nature, viz the religious feeling. This characteristic, which it owns in common with the other authentic Upanishads,* fully bears out the remark of Rutter that "in the first evolutions of philosophy it was a pure and innocent love of knowledge that impelled men to search and enquire,"† and affords a convincing proof of its high antiquity. Its primitive simplicity and the unartistic turn of its anecdotes, likewise indicate, in a marked manner, the early age of its composition. Compared to some of the smaller Upanishads, it is most probably later, and no doubt it is long subsequent to the era of the Sāñhitas. But judging from its style and character, its want of system and simplicity of ideas, it is unmistakeably more ancient than the Sāñkhya, and considerably more so than the philosophy of Sakya. For the latter two presuppose an amount of intellectual culture which we look for in vain in the former, though it is the most systematic of all the Upanishads. In the present state of our information, however, regarding the Vedas, it is difficult, if not impossible, to determine positively the relative age of the different Upanishads. The brevity and fragmentary character of some of them, leave no hope that orientalists will ever be able satisfactorily to arrange them in a chronological order. The last chapter (6th) of the Vrihad Aranyaka contains an amplification of some of the anecdotes of the Chhandogya, and as such may be assumed to be of a later origin. Other Upanishads have likewise statements which they must have either borrowed from that or some common source—probably the traditions of the country—to which all are equally indebted. Indeed they suggest the idea that they are all productions of independent authors who

* We here confine our remarks to the eleven Upanishads commented upon by Sankara.

† History of Philosophy, vol II p 43

the change which the name has here undergone in the place of *Angi-rasa* he is named *Devaliputra*, a form of name for which we find no analogy in the Vedic writings except in the *Vansas* or the genealogical tables of the *Vrihad Aranyaka*,* which on that account would certainly appertain to an epoch very recent. For the rest the importance of this mention for the understanding of the place which *Krishna* subsequently occupied is evident. Here he is an ardent student of science belonging perhaps to the military caste, but (it is certain) he must have distinguished himself in some manner, although we have very little information on that point, as otherwise his subsequent elevation to the rank of a god, resulting from exterior circumstances, becomes inexplicable.

"The contemporaneity of the *Chhândogya* with the *Vrihad Aranyaka* is shewn in general by the community of the names in the two works, *Pravahana Jaivali*, *Ushasti S'akrayana S'andilya*, *Satya kâma Jabala*, *Uddalaka Aruni*, *Svetaketu* and *Asvapati*, as also the identity, generally complete of its 7th† book with corresponding passages in the *Vrihad Aranyaka*.

"But for the determination of the recent date of the *Chhandogya Upanishad*, that which is above all others the most important, is the rich literature which is enumerated at the commencement of the 9th‡ book and which consequently presupposes its existence. If again one were to take the 9th book as a sort of supplement (the names of *Sanatkumara* and *Skanda* are no where else found in the Vedic literature, and *Narada* who is not named except in the 2nd part of the *Aitareya Brahmana*) there remains nevertheless the allusion to *Atharva Angirasa* as also to the *Itihâsas* and the *Purânas* in the 5th book. Now if we cannot for these last as for the corresponding passages in the *Vrihad Aranyaka*, think that they refer in any case to the works which exist at present as *Itihâsas* and *Puranas*, we have at all events to take in under those names those works which preceded them and which originated primarily from traditions.

* Vide *Parini IV 1 159* and the names *Sambhuputra* and *Rânâyaniputra* in the *Sâma Sûtras* as also *Katyayaniputra*, *Matrâyaniputra*, *Vatniputra*, etc., of the *Buddhists*.

† Fifth of the *Upanishad* — R. M.

‡ Seventh of the *Upanishad* — R. M.

that is to say in its way to the region of Brahma, there may be found several things interesting in connexion with similar passages in the Kausitaki Upanishad already cited, although not without some difference. Here is met, again for the first time in the circle of the Vedas, the name of Ráhu, which prove determinately the place, relatively modern, which the Chhándogya Upanishad occupies *

This summary brings to a point almost all the evidences on the subject that may be found in the two works. We cannot, however, allow this opportunity to pass without expressing our dissent, with every deference to the opinion of the learned Professor, from the argument furnished by the allusion to the ordeal by fire, as we think it of very little importance in determining the age of the Chhándogya with reference to the Manava Dharma Sastra. Ordeals as means for detecting theft imply a very primitive state of society, and such of them as are ordained in the laws of Manu must have been known in the country long before those laws were compiled into a code, for the Manava Dharma is a digest and not an original dispensation, and it cannot therefore follow that every allusion to facts and circumstances described in that code must necessarily imply the posteriority of the work in which such allusions are made.

An attempt has lately been made to prove that some of the doctrines inculcated in the Chhándogya in common with the other Upanishads, are of Buddhist origin, and consequently the work itself is of a post-Buddhic era. But the argument used to establish this hypothesis, is founded on a petitio principii, very much like the one we have discussed above. It begins by assigning to Buddha what, as philosophic ideas, were probably well known long before they were adopted by the founder of Buddhism, and then argues the works in which they occur to be posterior to the system of Sakya Sinha, when the character of those very works indicates the assumption to be utterly un-

* " Histoire de la Littérature indienne par Weber, apud Sadous, pp 145 150 "

founded * The Upanishads belong to an age of search and enquiry, the Nyāya to an age of systematization, the Sāṅkhya to doubt following enquiry, and the Buddha philosophy to an epoch when doubt and disbelief, taking possession of men's minds, dared at last to raise their head boldly against God himself. The hypothesis of the post Buddhist origin of the Upanishads would reverse this order, and begin with the infidelity of Sākya, to be followed by the doubt of Kapila, and then the enquiry of the Upanishads, adopted with almost a holy reverence for the authority of law and religion, or, in other words, the infancy of the mind to follow its manhood. There are no doubt similitudes in the doctrines current in the Hindu and the Buddhist works, but they do not at all militate against their being due to very different eras. They appear in the Upanishads as mere germs of philosophic thought, brought down from remote antiquity by tradition, with occasional alteration or amplification, but with no great attempt at method, arrangement or classification. In the Nyāya some of them are for the first time reduced to a system, which was followed by others, till at last the rage for philosophy led to the creation of a large number of schools and systems—theistic, atheistic, and pantheistic—which were brought to bear upon Sākya when he first entered upon philosophical enquiry. In the Lalita Vistara, the names of a great number of these are still extant, and they are there avowed to be of Brahminical origin, which leave no doubt as to the existence of some of the Hindu Darśanas long before the advent of the Śāṅgata reformer. A full discussion, however, of the subject in all its bearings requires more space

* Dr Rōer argues the Katha Upanishad to be posterior to the Sāṅkhya, because its innumeration of the order of emanations for the absolute spirit accords, to some extent, not entirely, with the order followed by the latter. The Katha has nothing of the scientific precision of the Sāṅkhya, and it would, therefore, be much more natural to suppose that the latter borrowed from the former.

than we propose to devote to this Introduction, and we must, therefore, here confine ourselves to a brief analysis of our text.

It has been already observed that the Chhândogya Brâhmana comprises ten prapâthakas or chapters, of which only the first two constitute the It-âhmana, hence it is that Sâikara begins his commentary on the latter portion with the words "The eight chapters beginning with Om, this letter, &c. comprise the Chhândogya Upanishad." The chapters are of unequal length, and include from thirteen to twenty-four sections or lessons (*adhyâya*), so arranged that while some sections treat of a subject in a continuous strain, others are quite detached and unconnected. Thus the first twelve sections of the first chapter are devoted to the adoration of the Deity through a symbol—while the thirteenth has for its subject the similitude of certain musical particles with the universe. In the second chapter, the first twenty-two sections symbolize the creation in the Sâma, while the twenty-third and the twenty-fourth have distinct subjects of their own. Subsequent chapters afford similar instances in abundance.

The symbol recommended in the first chapter as the most appropriate, is the particle Om, otherwise called the 'Udgîtha' or the 'Pranava.' It is described as "the quintessence of all essences, the supreme, the most adorable" (C I s 1). It is the animating principle of the body (s 2), the dispenser of heat (s 3), superior to all ritual observances, (s 4), the ordainer of all organic functions (s 7), and the noblest portion of the pre eminent of all the Vedas—the Sâma (s 6). In establishing these attributes of Om, several anecdotes are narrated, in one of which (s. 8) a Kshetria takes precedence of two Brâhmanas in explaining the subject of their discourse. Similar precedence is given to Kshetrias in sections 3rd and 11th of the fifth chapter, and in the Katha and the Vrihad Aranyaka Upanishads. Nor does this precedence appear to be accidental. Pravâhana king of Pan-

châla (C V s 3) goes the length of asserting that the knowledge of man's lot hereafter was first attained by his own caste. In reply to a question from a Brâhman he says, (C V s 3), "Since you have thus enquired, and inasmuch as no Brahman ever knew it before, of all people in the world the Kshetrias alone have the right of imparting instruction on this subject." Considering that the Brâhmins have been the sole repositories of the sacred writings of the Hindus for considerably more than three thousand years, and the other castes were strictly forbidden to have any knowledge of them except through the medium of priests, the existence of this verse, so prejudicial to the interest and dignity of the Brâhmanic hierarchy, may be taken as an evidence of the highest importance in favour of the authenticity of the Chhândogya Upanishad. For if any liberty had been taken, it is hard to suppose that the Brahmins would have spared a verse which ascribes the origin of the most important element of the Vedic theology, its dispensation of a future state, to their rivals the Kshetrias. It affords a proof, likewise, if any proof were needed in support of so generally received a proposition, that the theology of the Upanishads is an after thought, independent of the Vedas, and attached to them simply to secure to it the prestige of those sacred writings. It is worthy of notice, farther, that that theology is of non Brâhmanic origin, and forced upon the Brâhmins by those whom they wanted to, and did, hold in mental thralldom.

Although the subject of the first chapter is the adoration of Om, it nowhere confounds the symbol with the object symbolized. On the contrary, every precaution is taken to point out the distinction, and throughout the book the most earnest appeals are made in favour of a rational understanding of, as opposed to a blind faith in, the attributes of the Divinity. Knowledge is its pole star, and, while imprecations dire are denounced against those who neglect intelligently to examine the real purport of the scriptures, the unvarying assurance

at the end of every chapter as well as at the end of most of the sections, is that every blessing under the sun attends him who understands the object of the Upanishads. As with Socrates, so in the *Chhândogya*, the end of life is wisdom and intelligence, and therefore "all that is intellectual is precious, and all that is the contrary, despicable." Thus in the fifth chapter of the Upanishad (s 10), those who perform ceremonies after knowing their real purport, are declared fit to be translated to the region of Brahma, while those who perform them without such knowledge, are sent away through a darksome path to become "the food of the gods." Ushasti son of Chakra addressing the chanters of the Vedas at a sacrifice, says (C I s 10) "Should ye eulogize him who is the presiding deity of all praise without knowing his nature, your heads would surely be lopped off." Aswapati (C V s 12 *et seq*) invokes similar imprecations against those who adore the sun, moon, Indra, &c as gods, and not as the manifestations of divine attributes. Again, (C. IV s 17) "that sacrifice becomes efficacious of which the Brahma is conscient of all this," (i e of the nature of ceremonies),—"That sacrifice slopeth to the north of which the Brahma knoweth all this. Whenever any flaw happeneth in a ceremony this knowledge of Brahma setteth every thing right." "He who is aware of this (the nature of the Universal Soul) seeing the Soul thus, thinking it thus, and knowing it thus, becomes (even in this life) one whose entire devotion is to the Soul, whose recreation is in the Soul, whose helpmate is the Soul, and whose felicity is the Soul. (In after life) he becomes self resplendent. He is able to accomplish whatever he desires in all the regions of the universe. Those who believe otherwise, having others for their masters, go to perishable regions. For them nothing is accomplished in any of the regions of the universe."

These and similar passages afford a curious parallel to the Socratic doctrine, "that all virtue is one,—wisdom or intelligence,—and that no act performed without a clear insight into

its nature and tendency is good, or evil, if *with* that insight"* The knowledge extolled by the Upanishad is the knowledge "of the good, and of the reason which rules all and is over all—God" It is the same with the *wisdom* of the Grecian philosopher, of which it is said—

"He (Socrates) also said that justice and every other virtue was Wisdom, for just acts and all whatever other things are done by virtue, are both beautiful and good And that neither will those who know these things choose any thing else instead of them, nor will such as do not understand them be able to perform them, and even if they make the attempt, they fail, Thus the wise do things good and beautiful, and the unwise cannot, and if they try, they fail Since therefore just acts and all other beautiful and good things are accomplished by virtue, it is manifest that justice and every other virtue is Wisdom' †

Analogies, often phonetic but more frequently fanciful, are generally used in this as well as in the subsequent chapter, in the place of arguments, and they give a most puerile air to the whole composition

In the second chapter certain technical terms‡ of the Sama Veda are represented as the type of the universe and as such the emblems of the Divinity, and therefore worthy of adoration They are evidently the names of the seven notes of the gamut and as the hymns of the Veda in question are all intended for

* P. tter's History of Philosophy II p 69

† "Ἐφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην ὅσων ἀρετῶν σοφὸν ἀνὴρ αἰετὰ τε γὰρ δίκαια καὶ πάντα ὅσα ἀρετῇ πράττεται καλὰ τε καὶ ἀγαθὰ εἶναι καὶ οὐτὶς ἂν τοὺς ταῦτα εἰδὼτα, ἄλλω ἀντὶ τούτων σὺδὲ προσελθῶν, οὔτε τοῦ μὴ ἐπισταμένους διδασθαι πράττειν ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν ἀμάρτανται οὕτω καὶ τὰ καλὰ τε καὶ ἀγαθὰ τοῦ εἶμεν σοφοῦς πράττειν τοὺς δὲ μὴ σοφῶς οὐκ ἐδιδασθαι, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἀμάρτανται εἰτε οὐκ αἰετὰ τε δίκαια καὶ τὰ ἀλλὰ καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται ὁρῶν εἶναι, ὅτι καὶ ἡ δικαιοσύνη καὶ ἡ ἄλλη ὅσα ἀρετῇ σοφία ἐστὶ. Xenophon, Memorabilia iii c

‡ The terms Himbara Prastava Kṛdī Udgitha, Pratihara Ūjadrava and Nidhana

singing, the whole of that Veda is indicated by those terms. Preeminent above them is the syllable Om, and the chapter ends by declaring it to be the emblem of the universe and of the Deity.

The third chapter opens with an allegorical description of the firmament as a bee hive, the sun as honey, and the Vedic hymns as honey makers. The honey is declared to be the food of the Vashus, the Rudras, the Adityas, the Maruts and other superhuman beings. The rewards which attend its enjoyment are likewise described at length. Those rewards are, however, evanescent and of a sensuous character, and therefore, forsaking them, the scripturalist turns to a Sun "that, appearing above all, neither riseth nor setteth, but remaineth alone in the centre." With reference to it he says, "Bear ye witness, O gods, that I may say nothing contradictory of that truthful Brahma" (§ 11). That sun is identical with that which is indicated by the Gayatri—the Supreme Ruler of the universe. "It is verily the space which surroundeth mankind. That which surroundeth mankind is of a truth the space which existeth within mankind. That which existeth within mankind is of a truth the space which existeth within the heart. It is omnipresent and eternal." As the supreme object of human adoration he should be approached "with a quiet and controlled mind," and thus reflected upon. "That which is nothing but mind, whose body is its life, whose figure is a mere glory, whose will is truth, whose soul is like space, (Akasa) which performeth all things and willeth all things, to which belong all sweet odours and grateful juices, which envelopes the whole of this world, which neither speaketh nor respecteth any body, is the Soul within me, it is lighter than a corn or a barley, or a mustard or a canary seed, or the substance within it. Such a Soul is within me as is greater than the earth, and greater than the sky, and greater than the heaven, and greater than all these regions put together." (§ 14).

The subsequent sections of the chapter are devoted to alle

the sacrificial grass constitutes the hair of His body, the household fire forms His heart, the annáhíryapachana fire forms His mind, the Ahavaniya fire His face”

These instructions seem to suffice for the edification of Uddalaka, and he appears in the next chapter as a teacher of metaphysics in all its branches. His discourse, though short, is by far the most interesting in the whole range of the Upanishad. Ontology, cosmogony and theodicy are his subjects, and he treats them with consummate tact and talent, although not without some taint of the extravagant and fanciful analogies which so disfigure the lectures of his tutor. His style resembles that of the ancient schools of Greece, and his expressions often meet with their counterparts in the writings of Plato and his contemporaries. His great doctrine is that, at first God alone existed and that the creation is but an evolution of His will. His language however, is involved. He says, addressing his son for whose edification the discourse is delivered, “Before, O child, this (creation) was a mere state of being (*sat*), one only, without a second. Thercof verily others say, ‘Before this was non being, one alone, without a second, from that non being proceeds the state of being.’ “But of a truth, O child, how can that be? How can being proceed from non being? Before, O child, this was only being, one only, without a second.” The “state of being” (*sat*) here is evidently intended for the Deity, a something absolutely inexpressible and inconceivable, and may be compared to the *to on* of the Grecian philosophers. The style of the argument, it will be seen is very much the same as used in the discussion between Plato and the Eleatic. Ritter in his summary of Plato’s arguments against the negative portion of the Eleatic dogma ‘that all is one and there is no multiplicity,’ says, “the non being neither is any thing, nor can be conceived, either as *unáphorón* or as *ánity*.” “This indeed is the great difficulty in the conception of non being, that both he who denies and he who affirms its reality are driven to contradict

gorical representations of the life of man as a fire sacrifice, and the vital functions as manifestations of the Deity

The whole of the fourth chapter is narrative. It recounts, first how one Jānasruti, the great grandson of Janasruti, obtained instruction on the attributes of the Deity, then a discourse between Saunika, Abhipratārin and a hermit, and next an anecdote of Satyakāma, who, in course of tending his master's flock, obtained instruction on the nature of Brahma from a bull, a sacrificial fire, the wind, and the sun. Although a natural born son whose father was unknown, and recognised by the contemptuous sobriquet of Jābala from the designation of his mother Jābālā, he attained to great distinction as a teacher, and his power of Brahma, and his name and that of his son have been frequently quoted as authorities in the Upanishads. The last anecdote in the chapter is that of Upakosala (a 10) who, while abiding as a Brahmachāri, obtained from the sacrificial fires of his tutor Satyakama, and subsequently from the tutor himself, instruction on divinity. The sum of the instruction is comprised in the assurance that "the being who is seen in the sun," is the animating principle of the sun, as well as that of the moon and lightning, is the God Supreme, and that those who know it so, are blessed.

The next chapter opens with a parable of life and the organs of sense, with a view to establish the preeminence of the former. Speech, audition, vision and mind are made successively to forsake the body, which notwithstanding continues to thrive, as a dumb, a deaf, or a blind man or an infant. Life at last attempted "to depart, and in the very attempt, as a mighty charger, when whipped, plucks out from their places all the pegs to which its feet may be tied, it dislodged all the organs of sense." This obliged the senses to acknowledge its superiority, and it is accordingly described as "the eldest and greatest." The story is repeated by Satyakama son of Jābālā, who takes the opportunity to teach his pupil Gosrati, the mode of offering oblations to life with a view to attain superior

excellence. He is followed by Pravāhana king of Panchāla, a Kshetria, who explains to Uddālaka, a Brahmin saint, "where men rise to from this earth," "how they return," "where the way to heaven (Devā Yana) and the upper regions (Pitrī Yāna) divides," "why the region where men rise to after death does not fill up," and "why the fluids of the fifth oblation are called Purusha." Uddālaka, however, seems to benefit little by the instruction, and, when questioned by certain Brahman saints "great householders and knowers of the Vedas" as to "which is our soul and which is Brahma," evades their enquiry and takes them to a Kshetria king, Asvapati by name. The king receives his guests with becoming civility, and explains to them that the heaven, the sun, the winds, the sky, and the waters to which they severally offer their adorations, were but the glories of the "Universal Soul which pervadeth the heaven and the earth, and is the principal object indicated by (the pronoun) I," i. e. that essence in man which calls itself I* (Section 18). This identification of the Universal and the human soul leads him on to identify it again with the five vital airs, *scil.* breath the air diffused into the body, the flatus in the lower intestines, the air essential to digestion, and that which rises upwards towards the head, or in other words the sum total of existence. He goes on—"Verily of that all pervading Soul, the heaven is the head, the sun is the eye, the wind is the breath, the sky is the trunk, the moon is the fundament, and the earth is the feet. The altar is His breast,

* Hence it is that the knowledge of the Deity is called in the Upanishads *ātmanjñāna*—knowledge of self—a curious parallel with the Delphic oracle 'Know thyself.' Plato has something similar. He says: *Absolute science* is the pure self-consciousness of the person—the conviction it has of itself—which assures to every special science its value and right import. 'Its object is the eternal truth—the unchangeable unborn imperishable—of which all that can be said is that it is.' The same is the *sat* or 'being' of our text.—Ritter II pp 197 199

the absolute consubstantiality of God and nature,—of God and the whole universe being one and the same substance,*—makes the Deity create the universe first, and then shed on it as it were a ray of his light. His doctrine, in short, is not the absorption of the infinite into the finite—of God in nature,—but of the finite in the infinite—nature in God. It might be an exaggeration of *theism*, but not the *pantheism* which destroys the responsibility of man to his maker.

Creation lives by its association with the reflection of the divinity. Separated from it, it dies. Hence it follows that a knowledge of that reflection, i. e. of one's own soul is, by a figure of metonymy, equal to a knowledge of God himself. Uddalaka exerts his utmost to convince his son of the importance of this doctrine by a series of illustrations and experiments, and in the true spirit of the Delphic oracle "know thyself" reiterates at the end of every section, "That particle which is the soul of all this, is Truth, it is the Universal Soul. O Swetaketu, thou art that."

Among the illustrations occurs a comparison of the human soul to rivers flowing towards the ocean, very similar to a passage in Hume. "These rivers, my child," says Uddalaka, "proceed from the East towards the West, thence from the ocean (they rise in the form of vapour and dropping again,) they flow towards the South, and merge into the ocean. Here as they do not remember what they were, even so all these created beings, having proceeded from the Truth, know not that they have issued therefrom." According to Hume, "the Divinity is a boundless ocean of bliss and glory. Human minds are smaller streams which, arising at first from this ocean, seek, still amid all their wanderings, to return to it, and to lose themselves in that immensity and perfection."

In another illustration, it is shown that relationship is due

* *Pantheistæ* qui contendunt unicam esse substantiam cujus partes sunt omnia entia quæ existunt.

The Universal Soul, to which according to this Upanishad our highest adoration is due, has been variously named *Ātmā, Īśvarātmā, Prāṇa, Prāṇa, Para Prāṇa, Om, &c* and we have transliterated and translated these terms at random without any fixed rule, for which we cannot but express our regret. *Prāṇa* has been at different places translated into life, vital air, soul &c and *Brahma* has been translated sometimes in the masculine and sometimes in the neuter gender. Our version too is, we feel, inelegant, owing, no doubt, as much to our own incapacity as to a desire to shew the nature of the text, by keeping as close to it as possible, and avoiding all freedom of expression or improvement of style at all likely to mar the sentiments, connexion and metaphors of the original.

1st November, 1861



ERRATA.

Page	1	line	1	<i>for "Chháudogya" read Chhandogya</i>
"	9	"	17	<i>for "oblation" read oblations</i>
"	40	"	28	<i>for "hell" read sky</i>
"	75	"	8, 18 & 28	<i>for "wasteth" read waste</i>
"	79	"	13	<i>for "in case" read in that case</i>
"	79	"	19	<i>for "these" read of these</i>
"	85	"	26	<i>for "by" read in</i>
"	87	"	26	<i>for "came and was born" read had come and taken his birth</i>
"	89	"	20	<i>for "obtains" read obtain</i>
"	96	"	25	<i>for "punishment" read punishments</i>
"	100	"	3	<i>for "son" read grandson</i>
"	103	"	27	<i>for "his" read its</i>
"	110	"	22	<i>for "Udanna" read Udanya</i>
"	129	"	29	<i>for "निर्दिश्य" read निर्दिष्ट</i>

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SAÑKARA'S INTRODUCTION.

THE Chhândogya Upanishad* comprises eight chapters and commences with the words —“Om, this letter, &c” Of this work a brief commentary according to the order of the text is compendiously given for the benefit of enquirers †

Its connection ‡ [The performance of] the ceremonies prescribed [in the Vedas] when conjoined with a knowledge of the gods,§ fire, life and the rest, becomes the cause of transition to the Brahmaloka,||

* “The knowledge of Brahma is called Upanishad, because it completely annihilates the world, together with its cause (ignorance) with regard to such as possess this knowledge; for this is the meaning of the word *śad* (‘to destroy,’ ‘to go’) preceded by *Upa* (*upa*, ‘near,’ *ni* ‘certainty’) A work which treats of the same knowledge is also called *Upanishad*” See *note* vol. II. Part III. p. 3

† The *Chhândogya Brahmana* of the *Sama Veda* whereof this *Upanishad* forms a part, contains ten chapters (*prajñāhikas*) of these the first two are called the *Chhândogya Mantra Brāhmaṇa*, the rest constitute the *Chhândogya Upanishad* SAÑKARA having commented upon the *mantra* portion, now begins with the *Upanishad*, which will account for the abruptness and brevity of this Introduction

‡ That is, the relation subsisting between the *Upanishad* and the rituals of the Vedas, or, in other words, the scope and tendency of the work

§ The word *deva* (god) is used in the Vedas to signify any thing great, glorified or much attended to; and accordingly we find the vital functions called *devas*. In the *Rig Veda* pestles and mortars—and even leather strainers used in the preparation of the moon plant juice—when they form the subject of a hymn—are honoured with the same epithet In the Bible the English equivalent of this word is often used in much the same sense, thus “Whose end is destruction, whose god is their belly” Ph. Ippians, chap. III. v. 19

|| “The Vedantic disclosure of a future state, considering the souls of men as ascending or descending according to their respective actions, treats of several worlds or stages of existence, the highest of which is Brahmaloka The being of unstained piety and virtue obtains *mukti* or liberation from all change of existence, becomes immortal, obtains God, revels in the enjoyment of Him and as says the *Svetāśvatara Upanishad*, has the Universe for his estate

by a luminous path, (*archirāṭi mārga*), without such knowledge it leads to the Chandraloka (region of the moon) by a darksome path (*dhumadī mārga*) Those who follow the impulses of their passions,* losing both these paths, are doomed to inextricable degradation But as by neither of these two paths, can absolute beatitude be obtained, and as a knowledge of the non dual soul independent of ceremonies is necessary to destroy the cause of the threefold mundane transition, this Upanishad is revealed

By a knowledge of the non dual soul, and by no other means, is absolute beatitude obtainable, for it is said "Those who believe otherwise (i e in duality) are not masters of their own selves, and inherit transient fruition,† while he, who acknowledges the reverse becomes his own king" Moreover a believer in the deception of duality suffers pain and bondage (transmigration), as the guilty suffer from the touch of the heated ball,‡ while a believer in the truthful soul without duality, like the not guilty escaping unscathed from the touch of the said ball, absolves himself from all liability to pain and bondage hence a knowledge of the non dual cannot be co existent with works §

When a belief in such texts as "The being one without a second" "All this is the divine soul," once grows in the mind to annihilate all distinctions about action, actors and fruition, nothing can withstand that belief || If it be said, that a belief in ritual ordinances will prove prejudicial to it—this is denied Since rites are enjoined to one who is conscious of the nature of actor and recipient and is subject to the

* This part of the sentence may be rendered "Those who follow nature (*svabhāva*), &c, as an allusion to the Svabhāvika Buddhas who deny the existence of immateriality and assert 'that matter is the sole substance which in its varied forms of concretion and abstraction, causes the existence and destruction of nature or palpable forms' Anandagiri, however, does not allude to the Svabhāvikas

† The passage may be rendered "They are dependent and become of regions per shable, &c" The version above given is after ANANDAGIRI

‡ An allusion to the ordeal by fire For the manner in which men underwent this ordeal see Macnaghten's Hindu Law vol i p 311

§ That is ceremony and knowledge are opposed to each other as light and darkness and therefore cannot co exist in the same place ANANDAGIRI

|| That is when a knowledge of the true nature of soul shows the futility of ceremonies and their fruits that impression cannot be undone by other causes

defects of envy, anger and the rest, he alone is entitled to their fruits. From the injunction of ceremonies to him who knows the Vedas, may it not be inferred that the conscient of the non dual is also enjoined to (perform) ceremonies? No, because the natural distinctive knowledge of actor, recipient and the rest which is included in ceremony, is destroyed by [a proper understanding of] the Śrutis. "The being one without a second." "All is the Divine soul," &c. Therefore actions are enjoined to him only who is ignorant, and not to the conscient of the non dual. Accordingly it has been said, "All those (who are attached to ceremony) migrate to virtuous regions, he, who reposes in Brahṇa, attains immortality."

In this discourse on the knowledge of the soul without duality, the object and exercise of the mind in both cases being the same, are also related certain auspicious forms of adoration (*upāsana*) [1st, such] the recompense of which closely approximate to salvation, [2nd such] the subject of which founded on the Śrutis, "Om is mind," "Om is corporeal," is Brahṇa differing but slightly from the non dual, [and 3rd such as] are connected with ceremony, although their recompense is transcendent.

The knowledge of the non dual is an operation of the mind and inasmuch as these forms of adoration are modifications of mental action, they are all similar, and if so, wherein lies the difference between the knowledge of the non dual and these forms of adoration? The knowledge of the non dual, is the removing of all distinctive ideas of actor, agent, action, recompense and the rest engrafted by ignorance on the inactive soul, as a knowledge of the identity of a rope, removes the erroneous notion of a snake under which it may be [at first] perceived, while *upāsana* (adoration) is to rest the mind scripturally upon some support, and to identify the same with the thinking mind,—(a process) not much removed from this transcendent knowledge. Herein lies the difference.

Since these forms of adoration rectify (the quality of) goodness (*satva*), display the true nature of the soul contribute to the knowledge of the non dual, and are easy of accomplishment from having supports, they are therefore primarily propounded, and first of all, that form of adoration which is allied to ceremony, inasmuch as mankind, being habituated to ceremony, adoration as art from it is to them, difficult of performance.

CHHANDOGYA UPANISHAD.

FIRST CHAPTER.

SECTION I.

Om¹* this letter, the Udgítha, should be adored. Om is chanted :—its description.

COMMENTARY.

1. *Om* ' this letter should be adored. The letter† *Om* is the most appropriate (*lit.* nearest) name of the Deity (*paramátmá* or supreme spirit). By its application, He becomes propitiated, as men by the use of favourite names. From its perfect applicability and definitive and comprehensive character, the sound *Om* exclusively is here pointed out by the particle इति "the," "this." It is, further, emblematic‡ of the divine soul, as images are of material objects. Being thus a

* *Om*, when considered as one letter uttered by the help of one articulation, is the symbol of the Supreme Spirit. It is derived from the radical अच् to preserve, with the affix मन् "One letter (*Om*) is the emblem of the Most High" *Manu* ii 83 "This one letter, *Om*, is the emblem of the Supreme Being" *Bhagavadgítá*. It is true that this emblem conveys two sounds, that of *O* and *m*, nevertheless it is held to be one letter in the above sense, and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges, such as *E* and *Y*, reckoned single letters in Greek, and *Q*, *W*, *X*, in English and others. But when considered as a trilateral word consisting of अ, (a) उ, (u) म, (m), *Om* implies the three *Veds*, the three states of human nature, the three divisions of the universe, and the three deities, *Brahmá*, *Vishnu*, and *Siva*, agents in the creation, preservation, and destruction of this world, or, properly speaking, the three principal attributes of the Supreme Being personified, as *Brahmá*, *Vishnu*, and *Siva*. In this sense it implies in fact, the universe controlled by the Supreme Spirit —RAMMOHUN ROY

† अक्षर immutable, imperishable, undecayable, and also a letter of the alphabet. "That which passes not away is declared to be the syllable *Om*, thence called *Akshara*" *Manu* ii 84

‡ *Lat* "part," "member," प्रतिक.

2. The earth *constitutes* the essence of all substances; water is the essence of the earth, and annual herbs of water; man *forms* the essence of annual herbs, and speech is the essence of man; Rig is the essence of speech, Sáma of the Rig, and of the Sáma, the Udgítha is the essence.

designation and a representative of the Supreme Spirit, it is known in all the Vedántas as the best means towards the accomplishment of His adoration. Its repeated use at the commencement and close of all prayers, and Vedic recitations, establishes its preëminence and for these reasons this eternal letter, denoted by the term Udgítha from its constituting a part of the Udgítha,* should be adored, to this Om, as the substance† of all actions and the representative of the Supreme, firm and undeviating attention should be directed.

The Sruti itself has assigned a reason why the word Udgítha is expressive of Om, "this is chanted (Udgáyate)" As the chanters of the Udgítha hymns begin with Om, by Udgítha Om is implied. By "its description" is implied the narration of the mode of its adoration, of its attributes and fruition प्रवर्त्तन "commenceth," (understood) should be the concluding verb of the sentence.

2 "Of all substances" moveable and immovable, the earth is the "essence" (रच) : i. e. source, (यति), place of dependence, (परायण), asylum, (शरणम्) "Water is the essence of the earth," water being (as it were) the warp and weft‡ of the earth, is called its essence. "Annual herbs," being matured and elaborated by "water," form the essence of that element. Of annuals "man is the essence," being matured by aliment § Of that "man, speech is the essence," speech being his preëminent attribute is styled his essence. Of all speeches the Rig hymns are the essences, being preëminent, of all

* Name of that portion of the Sama Veda (second Chapter) which comprehends the hymns recited at the sacrifice of the moon plant (Soma yága) Vide ante Vol II part iii p 29, and Stevenson's Sama Veda.

† The Udgítha hymns are chanted at the Soma yaga, and Om, being an essential member of those hymns, is called, in the Commentary, कर्मोद्भवियम्.

‡ By the terms *ofa* and *profa* the commentator alludes to the repeated origin and dissolution of the earth from, and into, water.

§ The produce of annuals.

6—The Mithuna unites with the letter Om, as couples uniting together gratify each other's desires

7. He verily becomes the gratifier of desires, who, knowing it thus, adores the undecrying Udgītha

(verse 3), the topic being different—that of proving the all gratifying attribute of Om. Speech and breath (*prāna*) are the sources of Rig and Sāma, hence speech is said to be Rig, and breath (*prāna*) Sāma. By the use, in due order, of [the words] speech and breath, the sources of Rig and Sāma, the whole of the Rig and Sāma hymns are included, by the Rig and Sāma being thus taken in all the ceremonies capable of performance through them are necessarily included, and by them all motives, which impel to ceremonial works, are also included. And thereby all doubts regarding the all comprehensiveness of "Om, this letter, the Udgītha," are removed.

"Verily this and that" indicate the Mithuna couple, and what that Mithuna is, is thus related. "Speech and breath" (*prāna*) the sources of all the Rig and Sāma hymns, form the (couple) Mithuna. "Rig and Sama" in the text signify the sources of Rig and Sāma, and not a distinct couple of Rig and Sama, otherwise there would be two couples, one of speech and breath, and the other of Rig and Sāma, and the use of the singular ("this and that make a couple") would become inadmissible, hence it follows that speech and breath the sources of Rig and Sāma constitute the couple.

6 "The couple" defined above "unites with the letter Om." Thus this couple which has the attribute of gratifying all desires being "united," incorporated with the letter Om, the all gratifying power of the letter is likewise established. The exclusively phonetic nature of the letter Om, its being utterable by the breath of life (*prāna*) and its union with the couple having been established, an example is adduced to illustrate the *aforesaid* all gratifying attribute of that couple. As in the creation

				*	*	*
*	*	*	*	*	*	*
*	*	*	*	*	*	*

so the couple existing in the innate soul realizes the all gratifying power of the letter Om.

7 To shew that the adorer (Udgātā) of this letter also partakes

8 Verily this is an injunctive term. Whatever is enjoined, Om is surely repeated, hence this injunction is called Prosperity. He verily becomes the gratifier of desires, and promoter of prosperity who, knowing all this, adores the undecaying Udgitha.

9 Through its greatness and effects is the threefold knowledge maintained, for the worship of this letter is Om recited, Om exclaimed, Om chanted.

of its merits, it is said, "He verily becomes the gratifier of the desires" of his *yajamāna*,* (employer) who adores this letter, thus all granting Udgitha, i. e. he procures for himself the aforesaid recompense, † thus the *Śruti*, "With whatsoever object it is adored, that is fulfilled."

8 Om is also prosperity. How? "Verily this" (the subject of discourse) "is an injunctive term,"—*Anujñādhāram*, from *anujñā* and *dhāra*, *anujñā* signifying "injunction," "order," and ultimately the letter Om. How came it to be an injunction explains the *Śruti*. "Whatever is enjoined" or assented to, by the learned or wealthy regarding learning or wealth, it is done by saying "Om," thus in the Veda, "thirty three" is assented to by Om ‡. In worldly affairs likewise when one is addressed with such words as, "I appropriate this wealth of yours," Om is his assent. The letter Om is called "Prosperity" for injunction and prosperity are here equivalent, from the latter being the origin, source or root of the former. The prosperous alone can pass the word of command, "Om," wherefore is that letter possessed of the attribute of prosperity. By the adoration of the prosperous Udgitha he partakes of its quality and promotes the desires of his employer, who knowing it thus adores, &c.

9 The letter Om is now eulogized for its adorableness, and as an inducement to its worship.

* An employer of priests at a sacrifice, the person who institutes its performance and pays its expence.

† Sa Yana argues that if he can procure the gratification of the desires of his employer he must of course be able to gratify his own wishes.

‡ An allusion to a Vedic tradition. YĀJÑAVALKYA having been asked by ŚAKALYA as to how many gods there were said; 'Thirty three.' Sakalya assented by saying 'Om.'

10 Both, those who are versed in the letter thus *described*, and those who are not, alike perform *ceremonies* through this *letter*. Knowledge and ignorance are unlike each other

How? By that same letter the threefold knowledge, comprising the Rig Veda and the rest, is maintained, i e the ceremonies enjoined therein, for recitations and other processes of the Vedas cannot maintain the threefold knowledge themselves [i e the Vedas] whereas it is plain that the ceremonies do. How? It is evident from the premises "Om is recited! Om is exclaimed! Om is chanted!" that the Somayāga [sacrifice of the moon plant] is alluded to, the rites whereof are for the worship of this letter, the emblem of the Divine Soul, the adoration of which is the worship of the Deity's Self, thus in the Bhagavat Gītā, "Mankind attain excellence by adoring him through their respective works" What are "its greatness and effects?" By the "greatness" of Om is implied the existence of priests, institutors of sacrifices and their wives, and by its "effect," oblation of *fermented* corn, barley or the like. Sacrifices and burnt offerings are performed through this letter, thereby is the sun maintained, from the sun proceed life and aliment, through the instrumentality of heat and rain, through life and aliment, are sacrifices performed. It is therefore said [in the text] through the greatness and effect of this letter, &c

That it might not appear that ceremonies are due to those only who are proficient in the knowledge of "Om," the *Sruti* proceeds

10 "Both, those who are versed in the letter thus" described, and those who are proficient in mere ritual performances, but know not its exact nature, "perform" ceremonies. Since both are entitled to fruition from their capability in ritual works of what import then is a knowledge of the exact nature of this letter it being evident that *the succession of cause and effect is invariable and altogether irrespective of the knowledge of such succession* thus the use of myrobolans causes purgation to all whether apprized of its effects or otherwise? But that cannot apply here for knowledge and ignorance are unlike each other, i e they are distinct in their natures and cannot lead to a similar fruition

What is performed through knowledge, through faith, through Upanishad, is more effectual This verily is the description of the letter

SECTION II.

1 Wherefore indeed the Devas (Gods) and the Asuras (demons), the offspring of Prajāpati, contended Thereof the *Devas*

Is the knowledge of the letter Om as a component of ceremony, and its knowledge as the quintessence, the all gratifier and the prosperous, the same? No Since the latter knowledge is additional to knowing it as a mere part of ceremony, it is reasonable that the fruition thereof should be greater, just as in worldly affairs, in the sale of a ruby or other jewel, *for instance*, a jeweller from his superior knowledge obtains advantages over a forester, (*sábara*), so a work performed "through knowledge," i. e. with a consciousness of its nature,—“through faith,” with a confidence in its results, —“through Upanishad,” with devotion or an earnest application of the mind,—“is more effectual” *than otherwise*, i. e. when unaccompanied with adequate knowledge, it does not produce great results Works with knowledge having been declared “more effectual,” it is to be inferred that works without knowledge are *also* effectual, *but only in a positive degree*, for the ignorant are not *wholly* disentitled to works, as it is to be found in the ANUSHASHTI chapter of the *Rig Veda* that even ignorant men can officiate *as priests*.

The adoration of this letter as the quintessence, as the all gratifier, or, as the prosperous is all the same, there being no difference in the effort necessary for its performance,—multiplicity of attributes merely denotes varied means of adoration

This is the description of the letter under discussion, called the Udgātha

1 “Wherefore indeed, &c” The “Devas” are faculties which are enlightened (regulated) by the Sastra, *the word being derived from* *dev* to “illuminate,” “enlighten,” “manifest” The Asuras are opposed to the former, they are faculties devoted to enjoyment of self in all its vital functions, and are naturally the types of darkness The

collected the Udgitha, saying, hereby we will overcome the Asuras

2. They adored breath as the Udgitha, the Asuras conta-

indeclinables ए and ऐ are introduced to indicate connexion "Wherefore," i.e. with the object of depriving each other of their objects of desire, the Devas and Asuras "contended," contested, the root यस् to "exert," to "endeavour," with the prefix षम् meaning to fight, to "contest" to "contend" The Asuras or the dark passions common to all animated creatures, being naturally disposed to overcome those faculties which have the light of the Sastra for their guide, and again the Devas or faculties enlightened by the Sastra, being opposed to the former, the wars of the Devas and Asuras, i.e. their mutual contentions for supremacy, are constant from eternity within the breast* of every creature

This contest is here narrated by the Sruti in the form of a tale, in order to develop a knowledge of the cause of virtue and vice, and of the purity of life † Both the Devas and the Asuras are the offspring of Prajapati Prajapati is the designation of a soul proficient in knowledge and ceremonies, thus says a Sruti, "Verily the soul is the Uktā, he is the great Prajapati" ‡ Knowledge and natural propensities being opposed to each other though proceeding from the same source, they are likened to the discordant sons of one parent, of whom, in order to acquire supremacy, the Devas "collected" commenced the 'Udgitha' or ceremonies connected with the recitation of the Udgitha, that is, they commenced the ceremonies *yajistoma* &c—the commencement of the Udgitha itself being impracticable the object of the ceremony being to have success over their antagonists 'hereby we will overcome the Asuras'

2. Wishing to commence the Udgitha ceremony the Devas adored breath or *nasikya prāna* [nasal air or nasal life]—so called from the nostrils being the place of its origin,—the original source and reciter of the

* I.e. body

† We ought we think to render here the word *prāna* by soul for Sankara evidently had his eye on the *śukla prāna* chief life or vital air of the 6th verse when he penned this line

‡ Śāma Veda

minated it with sin, hence it smells both feter and aroma, being verily contaminated by sin

3 They then adored speech as the Udgîtha, the Asuras

Udgîtha, and possessing sensibility and the power of inhaling, under the belief of its being the Udgîtha, that is to say, they adored the letter Om, called the Udgîtha, as breath. Nor was this belief wrong and adopted at the expense of truth, for in reality the letter Om is adored. "You have said" [argues an opponent] "that they commenced works connected with the Udgîtha,"* how can you now maintain that they adored Om as breath? There is no inconsistency in this, for in the Udgîthaic ceremony, its performer i.e. the soul looked upon as the Om—the representative of a part or portion of the Udgîtha—being declared as the object of adoration—and no distinct object being propounded—and that act of itself being a ceremony [the expression] "They commenced ceremony" is appropriate. The *Asuras*, naturally of dark disposition, contaminated, pierced, penetrated, tainted the chanter of the *Devas*, the resplendent nasal air with the sin which proceedeth from themselves, [or in other words] breath elated by the desire to inhale sweet odours, lost its sense of discrimination,† and in consequence of this fault, was tainted by sin, and therefore is it said, "the *Asuras* contaminated it with sin." Because the *Asuras* tainted breath with sin, therefore doth the breath of creatures impelled by sin, inhale bad odours—and hence do mankind smell both stench and perfume, being "contaminated by sin." The word "both" [द्वय here used] is objectless, just as in the passage "Let him expiate whose oblations both of dawn and twilight are defiled,"‡ the *Sruti* itself elsewhere on a similar occasion says, "that by which it inhales obnoxious (smell) is vice."

3 4 5 6 In order to establish the adorableness of the chief vital air, the *Sruti* here engages to prove its [sole] purity, and with that view, vision and the other vital functions (*devatâs*, gods) are successively

* Verse 1st.

† The sense is that the benefit of inhaling good odour was common to all.—
KHANDA GITA

‡ i.e. as in the passage quoted the word 'both' does not render it necessary that the oblations of *devâ* dawn and twilight should be simultaneously defiled so here the inhalation of either feter or aroma is indicated

contaminated it with sin, hence it expresses both truth and untruth, being verily contaminated by sin

4 They then adored vision as the Udgitha, the Asuras contaminated it with sin, hence it views objects both [such as are] worthy and [such as are] not worthy of observation, being verily contaminated by sin

5 Next they adored audition as the Udgitha, the Asuras contaminated it with sin, hence it hears both what are worthy of audition and what are not, being verily contaminated by sin

6 Next they adored mind as the Udgitha, the Asuras contaminated it with sin, and hence it wills both good and evil, being verily contaminated by sin.

7. They then adored that which is the chief vital air, as the Udgitha; the Asuras approached it, and were destroyed as [is an earthen ball hit] against an impregnable rock

8 Thus, verily, as an earthen ball is destroyed when hit against an impregnable rock, so doth he perish who wishes to

discussed, and forsaken as contaminated by sin proceeding from the Asuras. Those not recited, such as perception taste and the like, are to be taken in the same light with those that are, a different *S'ruti* having said: "thus, indeed, these *Devatas* (faculties) were pierced by sin"

7 Breath and the rest being contaminated by vice, and the idea of their being worthy of adoration being thus renounced, they next adored that which is the chief vital air, and which abides in the mouth, as the Udgitha. It, the Asuras approached as before, and on wishing [to contaminate it with sin] were immediately destroyed. As in the (physical) world an earthen ball thrown against a stone to break it, breaks itself, and is destroyed without in the least affecting the stone, so were the Asuras destroyed—that which cannot be dug (*khana*) with a spade or the like, nor even broken by an axe, is *Akhana*—impregnable

Thus the chief vital air is [proved to be] pure, being unsubjugated by carnal passions

8 The *S'ruti* now proceeds to propound the reward of knowing the chief vital air thus: 'As an earthen ball is destroyed, &c is given as an example. 'So doth he perish is destroyed, "who

10 Angira adored it, the Udgītha, hence verily it is called *Angirasa*, [or] the essence of all the organs [Angis]

11 Lo, Brihaspati adored it, the Udgītha, hence verily it is called Brihaspati, speech is *Brihati* [a form of metre] whereof it is the source [pāti]

12 Āyasya also adored it, the Udgītha, hence it is called *Āyasya*, [or] that which proceeds from the mouth [Āsya]

13 So, did Vaka, son of Dalbha, know it, and glorify it for the gratification of the desires of the sages of Namisha, for whom he officiated as a chanter [of the Sama Veda]

14 He who, knowing it thus, adores thus undecaying Udgītha, becomes the (most successful) solicitor [of boons] This is spiritual [worship]

SECTION III

1 Next (the worship of the Udgītha) as connected with gods —He who dispenseth heat is the Udgītha Let him be

organs follows as a matter of course The disrelish of the chief vital air for food at the time of death is evident, hence the gaping which constitutes a characteristic of death from want of food

10 *Angira adored it, &c* [This verse has been differently rendered by Sāṅkara According to him Vaka, son of Dalbha, as hereafter related, adored the chief vital air possessing the nature of Angira, which verily is the Udgītha]

The most obvious meaning is as given above Sāṅkara was aware of this, but says that the word *ANGIRA* though in the nominative should be construed as if it were in the dative, and in support of this, adduces instances from the Vedās in which the nominative has been thus used]

1. The Udgītha being adorable in different ways, "Next," subsequent to the narration of its inherent [lit mental] worth the *Sruti* commences the adoration of the Udgītha as connected with deities "He," the sun who dispenseth heat, should be adored as that Udgītha, that is the Udgītha should be adored as the sun The phrase, "that Udgītha" denotes, certain letters, how is it to be applied to the sun ? It is said

4 That which is speech is Rik, therefore do [men] articulate the Rik without inspiring or respiring That which is Rik is Sama, hence is it chanted without inspiring or respiring That which is Sāma, is Udgītha, hence is it chanted without reference to inspiration or respiration

5. Moreover, all other mighty actions, such as the production of fire by friction, running a course, or stringing a strong bow, are performed without reference to inspiration or respiration, therefore is the Vyāna worshipped as the Udgītha

6 Next verily let the letters of the [word] Udgītha be adored as the Udgītha Respiration [Prāna] is "Ut," for men attain the power of rising from respiration, speech (Vāk) is "Gi," for vāk and gira, are said to be synonymous,— "tha" is aliment, for verily, every thing is supported by food [āhutam]

4 Again, Rik is only a form of speech, which includes the Sāma, of which latter the Udgītha is but a form, *consequently* they are articulated without reference to inspiration or respiration, by the assistance of Vyāna alone

5 Nor is articulation alone the function of Vyāna, other mighty actions requiring great exertions, "such as the production of fire by friction, running a course, stringing by bending a strong bow," men perform without either inspiring or respiring consequently Vyāna is superior to the function of either Prāna or Apāna, and in as much as adoration to the great is proper, being highly efficacious as adoration to a king it is advanced to be an object of worship

6 "Next," it is propounded that "verily let the letters of the Udgītha be adored" not the letters described in the chapter called the Udgītha, but the syllables of the word Udgītha, by adoring the syllable of a name the nominee is adored, just as Misra so and so "Prāna is ut" and this syllable ought to be believed as such flow Prāna is called 'ut' is thus explained—for all *living beings* rise (*uttisthata*) while those that are without life rise not and therefore they are identical Speech is gi, for all honest men know speech by

7. The heaven (*dyau*) is Ut, the atmosphere [*antariksha*] is Gi, and the earth (*prithivī*) is Tha. The sun (*Āditya*) is Ut, the wind (*Vāyu*) is Gí, and fire (*Agni*) is Tha. The Sāma Veda is Ut, the Yajur Veda Gí, and the Ríg Veda Tha. For him who, thus knowing, adores the letters of the Udgítha as the Udgítha, speech itself yields its wealth, and the adorer obtains alimential treasure and the power to consume the same.

8. Now, then, that which yields desirable objects, [*will be disclosed*] What are worthy of meditation should be thus adored—the Sāma hymn by which *the adorer* is to glorify should be enquired into.

9. The Ríg hymns in which they [the Sāma hymns] occur, the Sages, *who first promulgated them*,* and the Devas glorified by those hymns, should also be reflected upon

10. The metre with which he is to glorify, the praise with which he is to eulogize,

11. And the quarter facing which he is to eulogize, should also be reflected upon.

12. Lastly, approaching his own spirit, and calmly reflecting on one's object, let him eulogize. With whatever object he singeth—verily with whatever object he singeth—fruition doth immediately follow.

the word gi. Lastly, *tha* is alimment. All are sustained (*स्थितं sthitam*) by alimment [*anna*] and therefore there is *evident* similarity between the letter *tha* and alimment अन्न. The triple similarity here shewn, in the S'ruti will be (again) met with *as we proceed*

9—12. Having thus successively eulogized the Sāma hymn and the like, let his own self be meditated upon, eulogized in meditation, meditating also upon the desires (*which lead to action*), “without excitement,” i. e. without error as to voice or in the enunciation of sibilants or consonants. For him who thus knows, fruition immediately follows. What fruition? That which one wisheth, the repetition implies earnestness.

SECTION IV

1. Om, this letter should be adored, Om is recited Its description

2 The Devas, dreading death, adopted the threefold knowledge of the Vedas They shielded themselves with psalms The psalms are called *chhandas*, because the Devas shielded (*achchhādayan*) themselves therein

3 As Fishermen look at fish in water so did Death behold them in the Rig, Yajur and Sama hymns They, apprised of it, forsaking the Vedas, of a truth betook to the asylum of Voice—*Svara*

4 In reciting the Rig hymns Om is articulated (*Svarata*), so in the Yajus and Sama, therefore indeed, is this letter [the Udgitha] possessing immortality and safety, called *SVARA* Adopting its support the gods became immortal and secure

3 “As Fishermen look at fish, in ‘ shallow water with a view to ascertain how they may be secured, either by hook or by drawing out the water, so Death, with a like object, beheld “ them, ” the Devas, immersed in ceremonies, and he ascertained that they may be secured when their rites together with their effects *which are equally impermanent*, shall be consumed Where did he observe the Devas ? “ In Rig, Sama and Yajus,”—and engaged in ceremonies achievable by those Vedas “ They the Devas having their intellect refined by their attachment to the rituals of the Vedas learnt the object of Death Apprised of it, they forsaking the ceremonies achievable by the three Vedas whereby they despaired of being defended, betook to the asylum of the letter possessed of immortality and security called *Svara*, and they devoted themselves to the adoration of Om The word *एव* “ of a truth ” not only signalizes the act, but excludes all ritual performances save the adoration of Om

4 How the letter Om is deducible from the word *Svara*, is thus explained, “ In reciting the hymns of the Rig, Yajus, and Sama Vedas Om is articulated, (*svarata*) therefore it is *SVARA*, the letter possessing immortality and security ” Adopting its support the Devas obtained immortality and safety, the attributes of that support.

5 He who, knowing it thus, praiseth this letter, obtains the immortal and secure letter Svara, and obtaining it, like unto the Devas, becomes immortal

SECTION V

1 Verily that which is Udgitha, is Pranava, and the Pranava is the Udgitha The Aditya in truth is the Udgitha—the Pranava, for it moves resounding Om

2. "Verily I sang in praise of the sun," said Krushitaki, to his son, "therefore have I thee alone know the rays* and thou shalt obtain a numerous progeny" This is the adoration of Om as related to physical powers

3 Next as connected with the Spirit Verily the chief life is to be adored as the Udgitha, for, resounding Om, it proceedeth

5 Like the gods, he who, knowing this letter possessed of immortality and safety, "praiseth" it (by praise adoration is indicated) obtains it and attains immortality like unto the gods, for as the Deity is not actuated by the same feeling which makes a mortal monarch differently regard his guests according to intimacy, &c the reward of the adoration is (alike) in all cases neither more nor less than what the gods obtained

2 "Verily I sang in praise of the sun" i.e. I meditated on the sun and its rays as the same, 'therefore' have I thee alone for my son," said Kaushitaki, son of Kushitaka, to his son, Do you know them to be different and "thou shalt obtain a numerous progeny"

3 The adoration of Om as connected with the spirit is next described The chief life is to be adored for it like the sun, resounding the word of command, Om sets speech and the other organs to their duty No body ever hears life *actually* resounding Om, the sense therefore is that it enjoins to each its duty

* In the original the word is used in the singular number

4 "Verily I sing in praise of that," [the chief life] said Kaushitaki to his son, "Do thou sing in praise of it as manifold, praying for numerous progeny"

5 He verily, who knows the Udgítha to be the Pranava and the Pranava to be the Udgítha, reconciles by the rituals of the Hotá, the errors of the Udgátá,—verily reconciles the errors of the Udgátá

SECTION VI

1. This [earth] verily is the Rig and fire Sáma The Sáma rests on the Rig, and therefore doth the chanter of the Sáma Veda call the Rig the upholder of the Sáma Verily the earth is SÁ, and fire AMA, whence come Sáma

2. Verily the sky is Rig, and the wind Sáma The Sáma rests on the Rig, therefore doth the chanter of the Sáma

5 Having identified the Udgítha with the Pranava, its advantages are next related "Rituals of the Hotá," [lit. *Hotri sadan*,] the place or seat of the Hotá, but as the place cannot produce the effects, the rituals are meant, "the errors of the Udgátá," the errors which the Udgátá commits in reciting the Udgítha, he reconciles, as medicines reconcile offending humours

1 Having in the preceding sections described the adoration of Om for the attainment of particular objects, the S ruti now begins to relate a form of adoration which gratifies all desires. "This verily is the Rig," &c This earth is verily the Rig, i e the earth and fire are to be identified with the Rig and the Sáma because, says the S ruti, the igneous Sáma rests on, or is supported by, the terrene Rig, (the point of resemblance being that as the Sáma is included in the Rig so is fire contained in the earth, or because there is slight difference between them, the letters of the Sáma being indicative of the earth and fire,)—nor are fire and the earth different, for they are always connected with each other like unto the Rig and Sáma.

2 How? The earth is SÁ, the first half of the word Sama, and fire the other half—AMA, and necessarily the two words together

Veda, call Rig the upholder of the Sáma Verily the sky is *Sx*, and wind *AMA*, whence comes Sáma

3 Verily the heaven (*Dvīṭ*) is Rig and the Sun, Sáma The Sáma rests on the Rig, therefore doth the reciter of the Sáma Veda, &c &c as before

4 Verily the Stars are Rig and the moon is Sáma, the Sáma rests, &c &c as before

5 The whiteness of the sun is Rig, and its darkness—deep darkness—is Sáma The latter rest on the former, therefore doth the reciter of the Sáma Veda call the Rig the upholder of the Sáma

6 The brightness of the sun, that is the white light of the sun is *Sx*, that which is black—very black—is *AMA*, whence comes Sáma That resplendent male of golden hair and whis-

form the Sáma, nor are they mutually different, for like unto the Rig and the Sáma, they have constant connection with each other, therefore are they said to be a *compound* of the Rig and the Sáma Some say that this verse establishes that the two constituents of चाम (Sáma), should be revered as indicative of the earth and fire

3 "Verily the heaven is the Rig," &c as before

4 The moon is the lord of stars, hence is it likened to the Sáma

5. "The whiteness of the sun," that is the luminous rays of the sun, constitute the Rig, and the "darkness—the deep darkness"—which is only visible to those who know the śástras constitutes the Sáma

Hence the different rays of the sun form the *Sá* and *Amá*

6 "The brightness of the sun," &c "Golden" As it is not consistent for the Deity, whose joints are formed of the Rig and Sáma to be made of actual gold, nor can vice be consistently attributed to gold, therefore to talk of its absence is absurd—farther it is evident the object under discussion is not formed of metal, it necessarily follows that the expression gold metaphorically implies brilliancy—elsewhere the same construction follows He who dwells (मयनात) in an abode, पुटि, or He who fills (पूरयति) the universe with his own soul, is the Male or Parusha, who is "visible," only to those whose eyes are withdrawn from worldly objects, whose hearts are contented, and who have

kers, whose whole *body even* unto the nails is of gold, whom we behold in the interior of the sun,

7 Whose eyes are like unto lotuses, red as the orb of the rising god of day, is called Ut He verily is above [Udgata]—all sin He indeed ascends above all sin, who knows Him thus

8 The Rig and the Sama are his joints, hence is He the Udgitha, and therefore in chanting the Udgitha, doth the chanter

undergone the discipline appropriate to a religious scholar (Brahma charya) As it is possible for a resplendent being to have black hairs and whiskers—it is here expressly pointed out “golden whiskers, golden hairs,” &c i e they too are brilliant

7 Of this Male, whose whole body is golden, there is some distinction in the eyes They are red like unto lotuses which are bright, as the parts around the postial calosities of the monkey, *ka pyāsa*, from *Kapī* monkey, and *Āsa* to sit Here the comparison is not unworthy, being between the lotuses and the parts around the calosities Of him is this qualitative name Ut How? Qualitative, because, having exceeded (Udgata) all sin together with its effects it becomes Ut He who knows him of the name of Ut, as herein described, rises above all sin ए and वै are expletives

8 To point out that the Male is the Udgitha, as are the sun and the rest, it is said as follows

The Rig and the Sāma which have been likened to the earth and Agni are His joints, for verily He is the soul of all, being the lord (ईश) of those who desire recompense, they may be His joints also for His being the cause of all Whereas He who is called Ut has the Rig and Sāma for His joints, therefore is He the Udgitha here [somewhat] indirectly expressed, as gods delight in indirect allusions “Therefore” for this reason, for reciting the Ut, he is called Udgātā

That god called Ut is the lord of all who reside in regions above the yonder sun and is the protector of all, for says a *mantra* “He upholds the earth as well as the heaven He is the lord of what is longed for by gods”

Thus hath been related the description of the venerable Udgitha as connected with physical powers

become Udgatá, for he sings in praise of Ut. He rules over all the regions above the sun, and over all who desire the abode of gods. Thus far on the adoration of the Deity with reference to physical powers.

SECTION VII

1 Now with reference to self. Speech is Rig, and Life, Sáma. On that [speech alias] Rig rests the [life alias] Sama, therefore is the Rig said to be the upholder of the Sáma. Speech is Sá, and life Ama, whence Sama.

2 The eyes are Rig, and their reflection, Sama. On the [eyes alias] Rig rests the [reflection alias] Sáma, therefore is the Rig said to be the upholder of the Sáma. The eyes are Sa and the reflection Ama, whence Sama.

3 The ears are the Rig and the mind, Sáma. On those [ears alias] Rig rests the [mind alias] Sama, therefore is the Rig said to be the upholder of the Sama. The ears are Sá and the mind Ama, whence Sama.

4 Next, that which is the white light of the eyes is Rig, and its black—deep black—rays are the Sáma. On that [white light alias] the Rig rests [the black rays alias] the Sáma, therefore is the Rig said to be the upholder of the Sáma. Now the white light of the eyes is Sá and that which is black—very black—is Ama, whence Sama.

5 Next, the Male which is seen in the interior of the eyes is the Rig and the Sama. He is the Uktha. He the Yajus, He Brahma. His figure is the figure of Brahma, the joints of the one are the joints of the other, and the name of the one that of the other.

6 He is the lord of all that are within the scope of the eyes and of those who long for worldly advancement. Whatever songs are sung with the accompaniment of the Vina are due to Him, He is the lord of wealth.

7. He, who knowing all these, sings in praise of the Sáma, verily sings in praise of both. Through that he obtains a hereafter and the regions of the gods,

8. and through this, all the regions below his sight and all worldly prospects. Therefore should the singer of the Udgítha, who knows all this, say [unto those who know not] :

9. "[Say,] what are thy wishes? I shall pray for the same." He, who knowing all this, sings in praise of the Sáma, becomes a sovereign soliciter of boons.

SECTION VIII.

1. Verily, three [persons] were skilled in the Udgítha; S'ilaka son of S'álábat, Chaikitáyana the progeny of Dalbha, and Praváhana son of Jibala. They said [to each other], "We are proficient in the Udgítha, and are prepared to reveal its knowledge, [if it pleaseth you]."

2. Saying this, they seated themselves. Praváhana son of Jibala said, "You, Venerable Sirs, both of you begin the discourse, that I may listen to such Bráhmāna speakers."

3. Of them, S'ilaka son of S'álábat thus addressed Chaikitáyana the progeny of Dalbha, "if it pleaseth you, I shall ask some questions." "Be it so," said the other.

4. [S'ilaka enquired]. "What is the asylum of the Sáma?" "Voice" [replied Chaikitáyana] "What of voice?" "Breath." "Of Breath?" "Aliment" "Of Aliment?" "Water."

1. The Udgítha being adorable in various ways, an excellent form of adoration is here narrated, and towards its better illustration, a tradition recited. The word "three" is not used with reference to the mass of mankind, but to three individuals of a particular assembly, for Ushasti, Janas'ruti, Kaikeya, and others are well known to have been proficient likewise.

2. From the expression "both of you Bráhmāna speakers," it is evident that Praváhana was a Kshetriya.

5. "Of Water?" "That sphere." "And of that sphere?" "We shall not exceed the heavens, for on them we rest the Sâma, which is likened to the heavens in its eulogy."

6. Then did S'ilaka son of S'alâbat address Chaikitâya, the progeny of Dalbha. "Verily, irreverent is thy Sâma O Dâlhbhya, [when you describe it to be so august] were one [who fully understands it] to say, 'Let thy head fall off [thy neck],' it would verily so happen."

7. "Then I should like to know it better from you, Venerable Sir." "Be it so," said the other. "What [say you] is the asylum of that sphere?" "This sphere," said [S'ilaka, alluding to the earth]. "And what is the asylum of this sphere?" "We should not exceed this receptacle, for on it we rest the Sâma, whence it is eulogized as *the* receptacle."

8. Unto him said Prabâhana son of Jibala. "Impermanent is thy Sâma, O son of S'alâbat, and [when thou describest it as otherwise] were one to say 'Let thy head fall off thy neck,' forthwith would it drop down." "Let me then learn it of thee, O Venerable Sir." "Be it so," responded the other.

SECTION IX.

1. "What is the end of this sphere?" "The sky," said the other, [and continued] "all these creations proceed from,

6. i e Not so venerable as you describe it to be, when you say we should stop our enquiry with it, and proceed no further.

7. The earth by its sacrifices, charity and burnt-offerings affords subsistence to the upper sphere, whence says the S'ruti, "The offerings [of mankind] become the livelihood of the gods." It is [further] evident that the earth is the receptacle of all living beings, and it is therefore not inconsistent to say that it is the receptacle of the Sâma.

1. The other, having thus obtained permission, enquired, "Of this sphere what is the end?" To him Pravâhana said, "The sky." The word "sky" [Ākāśa] means the "Great Soul" [God]. For we will

and end in, the sky The sky is the senior of all these, it is the great receptacle ”

2 It is the most excellent Udgítha, it is endless He, who knowing thus, adores the most excellent Udgitha, attains to most excellent regions, and his [life] becomes most excellent

3. Atidhanvá son of Saunaka, having thus explained it [the Udgítha] to Udarasándilya, observed “The career of such of your descendants as will know the Udgitha thus, will continue most excellent in this world

4 “As also hereafter ” therefore the career of those who, knowing thus, adore [the Udgítha] will become most excellent in this world, as also in worlds to come,—verily in worlds to come

SECTION X

1 Ushasti son of Chakra with his virgin wife, forsaking Kuru, lived in great distress in Ibhyagrāma [a village inhabited by an elephant driver]

2 Of him [the elephant driver whilst] eating some vile beans,* he begged [for food] Unto him, said the elephant-driver, “I have none other than what you see before me ”

3 “Give me of the same,” replied he The elephant driver gave him thereof, and also offered him some drink Ushasti said, “ [Were I to take that] I would swallow the remnant of another’s drink ”

[elsewhere] hear [Chap VII] “The sky [Brahma] is the prime cause of all objects possessing a name and a form The creation is its work, and in it do the elements submerge” It will also be said [hereafter] “He created light, in Him doth light subsist ”

2 The most excellent Udgítha means the Udgítha endowed with the Deity, or the Great Soul

* Phaseolus mss

4 "Is not that also an offal?" [replied the elephant driver, alluding to the beans] "I cannot live without eating that," said Ushasti, "but drink I can command at pleasure"

5 Having eaten thereof, he presented the remainder to his wife. She had before partaken [of the same, and therefore] took it and laid it by

6 On the [following] morning, rising from his bed, he [the husband] exclaimed "Alas! If I could [now] obtain a little food, I could earn some wealth. A ling is performing a sacrifice in the neighbourhood, he would surely employ me to perform all its functions"

7 To him said his wife, "Here are the beans, [take them] and, eating thereof, quickly proceed to the sacrifice"

8 Arrived there, he took his seat at the place of sacrifice* before the chanters of the Udgitha, and then thus addressed the chanters of praise

9 "O chanters of praise, [प्रचोद,] should ye eulogize Him who is the presiding deity of all praise without knowing his nature,† your heads would be lopped off"

10 Then [turning] to the chanters of the Udgitha, [Udgâtâra] said, "O ye chanters of the Udgitha, should ye chant [in praise of] Him who is the presiding deity of the Udgitha, your heads would verily be lopped off"

11 And then thus addressed he to the chanters of the Pratihâra, saying, "and ye, O chanters of the Pratihâra, should ye chant [in praise of] Him who is the presiding deity of all Pratihâras without knowing his nature, your heads would surely be lopped off" They, [in dread of losing their heads] resigning their duty, sat in silence

9 —11 [After the words] should ye eulogize Him who is the presiding deity of all praise, ' [the expression] *in my presence* [is understood] for otherwise the ignorant would not at all be entitled to perform ceremonies which is not the meaning here, for we see it otherwise stated in divers parts of the Vedas

* Lat. the place where gods are eulogized प्रस्ताव

† 1. " " " "

SECTION XI.

1 Then said the institutor of the sacrifice unto him, "I wish to know thee, O Lord" "I am Ushasti, son of Chakra," replied the other

2 He [the king] rejoined, "I searched for thee, O Lord, to officiate [at this sacrifice], but finding thee not, engaged others

3 "[Do] thou, O Lord, [perform] the several parts of my sacrifice!" "Be it so," replied the other, 'let these men, with my sanction, recite the hallelujah Do thou give me the wealth which thou wouldst have given unto them' "Even be it so," said the institutor of the sacrifice

4 Next, verily, the chanters of praise approached him, [and said] "You have said unto us, O venerable Sir, 'O chanters of praise, should ye eulogize Him who is the presiding deity of all praise, your heads would be lopped off,' will you now tell us who is that Deity?"

5 "Life," replied the other "Verily all these created objects merge into Life,* and from it are they developed, it is the Deity who presides over all praises Had ye eulogized Him without knowing his nature, your heads would surely have been lopped off, as I said unto ye"

6 Next did the Udgátas approach him, and thus address, "You have said unto us, O venerable Sir, 'should ye reciters of the Udgitha, chant in praise of him who is the presiding deity of all praise, your heads would surely be lopped off' [Will you now tell us] who is that Deity?"

7 "The sun," [Aditya], said the other "Verily all these created objects sing in praise of the sun as the highest object, he is the Deity who presides over the Udgitha Had ye chanted the Udgitha in his praise without knowing him, your heads would surely have been lopped off, as I said unto ye"

* At the time of the dissolution of the earth adds the commentary

8. Next came unto him the Pratihâras and thus addressed, "You have said unto us, O venerable Sir, 'should ye chant the Pratihâra in praise of him who is the presiding Deity of all Pratihâras, O reciters of the Pratihâra, without knowing his nature, your heads would surely be lopped off' [Will you now tell us,] who is that Deity?"

9 "Aliment" [Anna], said the other, "all these created beings live by the consumption of food, it is the Deity president of the Pratihâras, had ye chanted the Pratihâras without knowing Him, your heads would surely have been lopped off, as I said unto ye"

SECTION XII

1 Next the canine Udgîtha * Verily, Vaka son of Dalbha or [alias] Glâba son of Mitrâ had gone forth to study the Vedas

2 [In mercy] to him appeared a white dog. Other dogs† approached it and said, "O Lord, pray for abundance of food for us, we wish to consume the same"

3 To them, said the white dog "Come ye here unto me

1. Vaka was the son of Dalbha, but having been adopted by Mitrâ, obtained the patronymic [or rather matronymic] of Maitr-ya and the name Glâba * * * He had "gone forth" to a lonely spot near a sheet of water, with a view to study in retirement

2. Pleased by his study of the Vedas and knowing his object, a god—or a sage, assuming the shape of a dog—a white dog, in mercy to the sage [Vaka] "appeared," became manifest * * * The most reasonable construction appears to be that the chief vital air together with speech and others, which are nourished by the aliment of that chief pleased with the study of the sage, in mercy to him assumed the shape of dogs

* That is the Udgîtha as recited by a dog

† Little white dogs adds the Commentator

to morrow morning" At the appointed time did Vaka son of Dalbha—[alias] Glaba son of Mitrá—act up to the injunction

4 As those who wish to pray through the Vahishpavamána, [hymns] collecting together, proceed [to their work], so did they [the little dogs] come together and, taking their seats, bark out

5 'Om! Let us eat Om! Let us drink Om! May the resplendent sun, who showers on us rain and supports all animated beings grant us food O Lord of food, deign to bestow food unto us, do deign to grant us food!'

SECTION XIII

1 Verily, this earth is the particle HAU * the wind HAI, and the moon ATHA the soul is IHA and fire Í

2 The sun [is] U, the hymns of welcome, [Nihava] E, the Vishwadevas are AUNOI, Prajapati is HIN, Life is SWARA, Aliment is YK, Speech is VIRATA,

3 And thirteenthly the Aniructa or undecided hymns are the indistinct particle HUN

4 Unto him speech grants its blessings and he becomes the milker of speech and the owner and consumer of aliment, who knows—verily knows—this Upanishad of the Sāma Veda † as herein described

* Songs of all nations are largely of articulate sounds for the development of melody Each of the Vedas has its appropriate harmonic sounds those of the Sāma Veda given above are freely used in chanting the Sama hymns but instead of being placed at the end of a stanza like the Told reel of old English songs they are introduced promiscuously in every part of the hymns Whenever a word happens to be lengthened out to double or treble time it is followed by one or more Hái Hái or some such phonetic particles

† Or the hymns of the Sāma Veda explain Sa ka a

SECOND CHAPTER

SECTION I

1 Om ! Verily, the adoration of the entire Sáma is proper. Whatever is proper is Sáma, and whatever is improper, is not Sáma.

2 Hence it is generally said, "He went to him [to a king] with Sáma," meaning that he proceeded becomingly, and "He went to him without Sáma," i. e. he proceeded unbecomingly.

3 It is also said when any good happens, "Sáma has happened unto us," meaning, "Good has happened unto us" and when any evil happens, "Asáma has happened unto us," meaning that evil has happened.

4 Unto him, who knowing this adores the Sama whose characteristic is propriety, the most proper acts and religion become feasible and easily accessible.

SECTION II

1 The five formed Sáma should be adored [by identifying it] with the regions from below upwards, [thus], the earth as HIRAKARA, the fire (Agni) as PRASTAVA, the Ether, [Antariksha] as UDGITHA, the sun, [Aditya] as PRATIHARA, and the heavens as NIDHANA.

2 And also from above downwards, [thus], the heaven [Dyána] as HIRAKARA, the sun as PRASTAVA, Ether [Antariksha] as UDGITHA, the fire [Agni] as PRATIHARA, and the earth as NIDHANA.

3 Unto him these regions from below upwards and from above downwards, become accessible, who, knowing thus, adores the five formed Sáma [by identifying it] with these regions.

2 'To him' i. e. to a king or the like by whom propriety of conduct might be rewarded and its want reprobated.

SECTION III

1 In rain should the five formed Sáma be adored the forward wind as HINKARA, whatever cloud collects as PRASTAVA, the raining [itself] as UDGITHA, the lightning and rolling of clouds as PRATIHARA, and the cessation of the rain as NIDHANA

2 He who, knowing thus, adores the five formed Sáma by identifying it with rain, can command the rain to fall [at his pleasure], and for him doth rain pour [forth its treasures]

SECTION IV

1 In the waters [of this earth] should the five formed Sáma be adored the clouds which collect together into dense masses as HINKARA, that which falls [in drops] as PRASTAVA, those waters which flow to the east as UDGITHA, those to the west as PRATIHARA, and the ocean as NIDHANA

2 He who, knowing thus, adores the five formed Sama by identifying it with the waters, falleth not into water, and becomes the lord of the same

SECTION V

1 In the seasons should the five formed Sáma be adored the spring as HINKARA, the summer as PRASTAVA, the autumn as UDGITHA, the dewy-season [Śrat] as PRATIHARA, and the winter as NIDHANA

2 For him are the seasons designed who adores the five formed Sáma in the seasons he is the lord of the seasons

SECTION VI

1 In the beasts [of the field] should the five formed Sáma be adored the goats as HINKARA, the sheep as PRASTAVA, the cows as UDGITHA, the horses as PRATIHARA and man as NIDHANA

2. To him belong the beasts of the field who, knowing all this, adores the five-formed Sâma in the beasts

SECTION VII.

1. In the vital airs should the five-formed, the noble and venerable Sâma be adored. respiration [Prâṇa] as HĪṆKĀRA, speech as PRASTĀVA, the eyes as UDGĪTHA, the ears as PRATIHĀRA, and the mind as NIDHANA, they are all noble and venerable

2. Verily his life becomes noble and venerable, and he triumphs over noble and venerable regions, who, knowing all this, adores the five-formed, the noble and venerable Sâma in the vital airs. This much about the five-formed Sâma

SECTION VIII.

1. Now [the adoration] of the seven-formed [Sâma will be disclosed]. In speech is the seven-formed [Sâma to be adored] Of words [the adjunct] HĪṆ is HĪṆKĀRA, [the prefix] Pra [ṛ] is Prastāva, [the prefix] Ā [ṁ] is Ādi,

2. [The prefix] Ut [ṭ] is Udgītha, [the prefix] Prati [ṣ] is Pratihāra, [the prefix] Upa [ṭ] is Upadrava, and [the prefix] Ni [ṣ] is Nidhana

3. Unto him speech yields its treasure, and he becomes the lord and consumer of aliment, who, thus knowing, adores the seven-formed Sâma in speech.

SECTION IX

1. Next verily should yonder sun be adored [as identified] with the seven formed Sâma It is always equal [sama ṁ] and is therefore [called] Sâma Every body says, ["it looks] towards me, [it looks] towards me " thus equally [perceived by all], [it is called] Sâma.

2. Know that on it depend all these [visible] objects Its pre ascension is HĪṆKĀRA, on it depend all animals, and hence

do they growl [हिकुब्बन्ति at that hour] They are, with the Sāma, co sharers of the Hūṅkara

3 Next, its first ascent is Prastava On it are men dependants, for they are desirous of [praise], Prastuti They are, with the Sāma, co sharers of the Prastava

4 Next, that hour of its ascent when cows associate with their calves* is Adī, on it depend birds who unsupported fly about in the air, in praise of the Supreme They are, with the Sāma, co sharers of the Adī

5 Next, the time when it arrives at mid day is Udgitha On it depend gods [Devas], therefore are these good beings among the suns of Prajāpati, co sharers, with the Sama, of the Udgitha *

6 Next, the time when it passes beyond the meridian is Pratihara On it depend the Garbhas, therefore are they kept attracted and fall not They are co sharers, with the Sama, of the Pratihara

7 Next, the transition from mid day to afternoon is Upadrava On it depend wild animals who fly [upadravanti] from the sight of man, to [seek] shelter in deserts They are co sharers with the Sāma of the Upadrava

8 Next, the first twilight is Nidhana To it are the Pitris attached, and therefore are oblations offered to the manes at that hour They are co sharers, with the Sāma, of the Nidhana —Thus verily should the seven formed Sāma be adored [as identified] with yonder sun

SECTION X

1 Next, verily the seven formed Sāma, which is above death like unto the soul, should be adored Hūṅkara [हङ्कृत् ॥

1 The sun is death for it puts a limit to the earth by dividing time into day, night, and the like To overcome it is this adoration

* i.e. at the hour when after milking cowherds allow kine to suckle their young

cludes] three letters, [so] doth Prastáva [प्रस्ताव], include three letters, therefore are they equal

2 [The word] Adī [आदि includes] two letters, and [the word] Pratihara [प्रतिहार] four letters, of which [latter] one letter [being added to the former] they become equal

3 [The word] Udgatha [उद्गीथ includes] three letters, and [the word] Upadrava, [उपद्रव] four, the three [of the former] with the three [of the latter] are equal, leaving one letter redundant, [which being assumed] to be three, they [all become] equal

4 [The word] Nidhana, [निधन includes] three letters, and therefore it is equal [with the rest] These well known terms thus verily [include] twenty two letters

5 The twenty first is the sun [Aditya], for it is the twenty first from this earth. By the twenty second that which is above the sun, might be triumphed, it is heaven [नाक] exempt from pain and grief

6 He obtaineth the conquest of the sun, and that which is above the conquest of the sun, who, knowing all this, adores—verily adores—the seven formed which is above death, and like unto the soul.

of the Sāma revealed "Next verily," i.e. after the adoration of the Sāma relating to the sun [which likewise relates to] death, another form of adoration of the Sāma comprehending seven members, is to be described

2 The letter Om is called Adī

3. Though one, as it is an Aśhara [अशर which includes three letters] it becomes three

5. Because the Aditya is reckoned the twenty first from this sphere, for says a S'ruti, "The twelve months, the five seasons the three regions and twenty first the sun" "That which is above the sun" What is it? Heaven, Nāka ka pleasure with the privative prefix a meaning "pain," and na "not," i.e. where pain existeth not

SECTION XI

1 The mind is *Huṁkāra* speech *Prastāva*, the eyes *Udgītha*, the ears *Pratihāra*, and *Prāna Nidhana* [thus] is this *Gāyatra** *Sāma* connected with life [*Prana*]

2 He, who knows the *Gāyatra* to be thus connected with *Prāna*, becomes possessed of life [*Prāna*], enjoys the full limit of existence, his career becomes refulgent,† he becometh great in dependants and cattle, and great in noble deeds, and his duty is to be noble minded

SECTION XII

1 The generation [of fire by friction] is *Huṁkāra*, the smoke which issues [therefrom] is *Prastava*, the flame is *Udgitha*, whatever charcoal forms is *Pratihāra*, the blowing out [of the flame] is *Nidhana*, and its entire cessation [also] is *Nidhana* [Thus] is the *Rāthāntara Sāma* connected with fire,‡ [*Agni*]

2 He, who knows the *Rāthāntara* thus connected with fire [*Agni*], attains the glory available by the study and practice of the *Vedas*, a superior power of digestion, and enjoys the full limit of existence, his career becomes refulgent, he becomes great in dependants and cattle and great in noble deeds,—and his duty is not to eat or spit before a fire

2 'Becomes possessed of *Prana* : all his organs retain their proper powers "Attain the full limit of existence" "The full limit of man's existence is a hundred years" says the *Śruti*

* A particular chapter of the *Sama Veda* so called from its verses being composed in the *Gayatri* metre

† i.e. Efficient to his kind says *Khanda Giri*

‡ At the time of generating fire by friction it is usual to recite hymns from the *Rathantara* chapter of the *Sama Veda* in praise of *Agni* therefore are they said to be connected with each other

SECTION XIII

[Two Verses omitted].

SECTION XIV.

1. The dawn is *Hîukâra*, the ascent [of the sun] *Prastâva*, the mid-day *Udgîtha*, the afternoon *Pratihâra*, and the disappearance *Nidhana* [Thus] is the *Brihat* [*Sâma*] connected with the sun [*Aditya*].

2. He who knows the *Brihat* [*Sâma*] to be thus connected with *Aditya*, becomes a mighty consumer of aliment, enjoys the full limit of existence, his career becomes refulgent, he becomes great in dependants and cattle, and great in noble deeds; and his duty is not to calumniate the sun

SECTION XV.

1. The vapours collect, it is *Hîukâra*, the clouds overcast [the sky], it is *Prastâva*, it rains, it is *Udgîtha*, the lightning flashes and the thunder rolls, they are *Pratihâra*, the ascent [of vapours] is *Nidhana* [Thus is] the *Vairupa** [*Sâma*] connected with the clouds

2. He who knows the *Vairupa Sâma*, thus connected with the clouds, obtains both well formed and ugly cattle, and the full limit of existence, his career becomes refulgent, he becomes great in dependants and cattle, and great in noble deeds,—and his duty is not to calumniate the rain pouring clouds.

SECTION XVI.

1. The spring is *Hîukâra*, the summer *Prastâva*, the autumn *Udgîtha*, the dewy season *Pratihâra*, and the winter *Nidhana* [Thus] is the *Vairâja* [*Sâma*] connected with the seasons

2. He who knows the *Vairâja* [*Sâma*] thus connected with the seasons, becomes magnificent in dependants, cattle and

* A form of the *Sâma* hymns

Vedaic glory, obtains the full limit of existence, his career becomes glorious, and he becomes great in dependants and cattle, and great in noble deeds,—and his duty is not to calumniate the seasons

SECTION XVII

1. The earth is *Hīṅkāra*, space [*Antarikṣa*] is *Prastāva*, the heaven *Udgītha*, the sides *Pratihāra*, and the ocean *Nidhana* [Thus] are the *Sakkari Sama* hymns connected with the stations

* 2 He who knows the *Sakkari* [*Sāma* hymns] to be thus connected with the stations, obtaineth the wealth of those stations, and the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds, and his duty is not to calumniate the stations.

SECTION XVIII

1. The goats are *Hīṅkāra*, the sheep *Prastāva*, the cows *Udgītha*, the horses *Pratihāra*, and man *Nidhana*, [thus] are the *Revatya* [*Sāma* hymns] connected with animals

2 He who knows the *Revatya* [*Sāma* hymns] to be thus connected with animals, becomes the lord of animals, enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds, and his duty is not to calumniate animals

SECTION XIX

1. The hair of the body is *Hīṅkāra*, the skin *Prastāva*, the flesh *Udgītha*, the bones *Pratihāra*, and the marrow *Nidhana* [Thus] are the *Yajna-Yajuiya* [*Sāma* hymns] connected with the body.

comparison with the former, and no merit of the former described] such is the case in the above

The Prapava is the truthful Supreme Brahma, being its emblem From the Vedic declaration, "This letter verily is the Supreme" the Katha Upanishad hath declared that "its adoration ensures immortality"

Some [commentators] maintain "that men of the four different orders of life, who have no pretensions to knowledge, from the fruit of their works, obtain, without any distinction virtuous regions, as is evident from the expression "all those attain virtuous regions," and the hermit is not excluded therefrom The knowledge and the religious acts and observances of the hermit amount in fact to penance, and so has the S'ruti included it by saying, 'Penance is the second'—I ence," they continue, "it follows that whoever among the four orders of men adopts the adoration of Om, i e becomes devoted to Brahma, attains immortality, every one of them without distinction being fit to perform such adoration, and none being forbidden, besides all of them having apposite opportunities, during the intervals of their respective duties, to engage themselves in such devotion The word Brahma-sāstha, devotion to Brahma," they further argue, "is not, like the words wheat or hog, exclusively indicative of a particular object—the hermit It is a compound term formed of the two words Brahma and Devotion, and that which has an etymological signification cannot be an arbitrary term at the same time All orders of men can devote themselves to Brahma Wherever there is a devotion to Brahma, there may we apply the compound term, and it would be improper to confine its meaning only to the hermit who devotes himself to the same Farther, the mere performance of the duties enjoined to hermits, does not ensure immortality, for that would make all allusion to knowledge redundant Nor can it be said that knowledge in the state of hermitage alone ensures immortality, for there is no special efficacy of the duties enjoined to men of any of the four orders Should it be said that the virtuous works enjoined to the different orders of men when accompanied by knowledge ensures immortality, still it would apply to all the four orders, [and have no special reference in behalf of any particular one] There is no such ordinance, that none but the hermit alone, when he has acquired knowledge, should attain immortality, on the contrary all the Upanishads

be false, the idea of certain objects being fit for ceremonies, and the propriety of his performing them therefore as a matter of duty, cannot exist, like the idea of the sky having a dark substratum to one conscient of the nature of the sky. If you say that after the disjunctive knowledge is overcome, ceremonies [still] continue [dominant] as before, all ordinances relating to Unitarian knowledge become falsified, [whereas] they are, like the ordinances relating to forbidden food, venerable, all the Upanishads being in favour of them. It might be argued that then you destroy the authority of the ceremonial ordinances. But such is not the case, their authority remains in all its integrity and exercises its full force on those whose disjunctive knowledge is not overcome, like the effect of dreams on one who is still asleep. Nor are they destroyed by the neglect of the learned to abide by them,—seeing that ordinances regarding optional ceremonies,* have not been destroyed. As the non performance of optional ceremonies by those who know that “optional ceremonies are improper,” does not destroy them, for they are performed by others who long for enjoyment, so the neglect of all ceremonies by those knowers of Brahma who are resigned in Brahma, does not [necessarily] do away with all ordinances relating to them, for the ignorant in Brahma continue to submit thereto. It cannot be said, that because those who, renouncing the duties of householders, adopt asceticism, still continue to eat and drink, the knowers of Brahma should not give up their oblations to fire, &c. for in an enquiry as to duty, the instances of particular individuals do not hold good. Magic for a malevolent purpose is forbidden, yet should any practise it, that will be no precedent for him who injures not his enemies, to practise the same. Disjunctive knowledge as the cause of ceremonies being destroyed, there remains no incentive to the offering of oblations to fire and the like, while to the hermit hunger is a sufficient incentive for food. If you say, the dread of evil from the non performance of ceremonies is a sufficient incentive, such is not the case for those who have the disjunctive knowledge are [alone] subject to that evil. I have already said, those whose disjunctive knowledge is not overcome by true or identifying

* Ceremonies are divided into four classes. 1st those which householders are bound to perform every day, Diurnal, [Nitya]. 2nd Occasional such as on the birth of a child &c. [Naimitika]. 3rd Optional, or such as are performed for the attainment of some specific object (Kâmya). 4th, Expiatory, [Prayaschitta].

ing the uselessness of knowledge, by shewing that the ascetic unconnected with ceremony is [alone] possessed of [the true] knowledge

The remark about *Brahma-saṁstha* [devoted to Brahma] not being a crude word like *java* or *varāha*, [wheat or hog,] and a simple equivalent of *Parivrāt*, has been responded to, by shewing that the *Brahma-saṁstha* alone is entitled to be devoted to Brahma, and none else. What has been said about crude words not admitting of a derivative meaning, is not correct, seeing that *grihastha*, *takṣha*, *parivrājaka*, and others do admit of such meaning. *Grihastha* or he who lives in a house, *takṣha* who chisels wood, *parivrāt*, he who is homeless, or passes his time in rambling about from place to place, are all derivative terms, and yet we see the first and the last, without foregoing their derivative signification, are used in the crude form in regard to the two different classes of the householders and the ascetics, and the middle, in regard to the caste of carpenters and cannot be applied in every case where the derivative attributes may be indicated, that being opposed to general usage. Now with reference to the word *Brahma-saṁstha* it is applicable only to that ascetic who has relinquished all ceremonial observances and their attributes, who has exceeded the [first three] orders of life, and who is styled a *Paramahansa*, for to him is assigned the recompense of super eminent immortality, as we hear [in the text] He alone is the true ascetic [*parivrāt*] of the Vedas, and not he who wears the Brahmanical thread, or carries the pilgrim's staff, or the beggar's platter. "He has cast off his crown lock, he is without emblem, without compassion" says a *Śruti*. "To them who have surpassed all orders of life he explained the pre eminent and immaculate truth" says the *Svetāśvatara Upanishad*. "He neither praiseth nor saluteth" maintain the *Smritis*. "Therefore do the *Yatis*, who have attained true knowledge, perform no ceremonies." "Therefore is he the knower of true religion, he is without emblem, and without any manifest characteristic" also say the *Smritis*.

What the followers of the *Saṁkhya* maintain to be exemption from ceremonies, is false, for they believe in the truth of the impression which shews a difference between ceremonies, their performers and their recompense, and the exemption from agency in ceremonial works which would follow from the Buddhist doctrine of nothingness, is likewise false, for the maintainer of the doctrine proves his own reality. Independence from

3 Prajapati reflected on mankind, from it, the reflected, issued forth the threefold knowledge, he reflected on it, from it, the reflected, proceeded the [three] letters, Bhu, Bhuvā and Sva!

4 On them, he reflected, from them, the reflected, issued forth Om. As leaves are attached to their stalks, so is speech* connected with Om. Verily all this is Om! Verily all this is Om!

SECTION XXIV

1 The knowers of the Veda declare the morning ceremony to belong to the Vashus, that of the mid day to the Ru-

ceremony which the ignorant from indolence maintain is also worthless, for in him the idea of agency is not overcome by proof. From these arguments it is evident that asceticism, which results from a forsaking of all ceremonial observances, and from a devotion to Brahman, is true only of him whose Unitarian knowledge is established by the proofs of the Vedānta. Thereby if a householder were to obtain that knowledge, asceticism would be true of him. May he not by thus gaining asceticism, be guilty of neglecting the household fire? "He is the destroyer of the champions of the gods who bloweth out the household fire," says the Śruti.

No. Such neglect following from Unitarian knowledge the result is the same as in the case of accidental blowing out [from an inundation, falling in of a house or the like]. ["For him who knoweth the truth] the virtue [his firmness] of Agni passeth away," says the Śruti [seq. chap vi sect 4, verse 1,] and hence the householder becomes not liable to any sin from such asceticism.

3 Prajapati, may mean Virāt [son of Brahmā] or Hasyapa [son of Marichi].

1 What is known as the morning ceremony is subject to the Vashus and this region [the earth] which is connected with that ceremony, is likewise subject to them. To the Rudras, the lords

gions [Oh ye] secure a region for me who am an institutor of sacrifice ! This verily is the region of the institutor of sacrifice I, institutor of sacrifice will secure it after death May this oblation prove acceptable ! Cast aside the bars " And then he riseth For him do the Rudras fulfil the mid day ceremony

11 Before the commencement of the afternoon ceremony, sitting behind the *Āhavaniya* fire, with his face to the north, he singeth the *Sāma* in praise of the Suns and the *Viswadevas*,¹ [saying]

12 —13 "Unfold the gates of [yonder] region that we may behold thee for our heavenly supremacy ! " Thus much for the Suns, and then to the *Viswadevas* "Unfold the gates of yonder region, that we may behold thee for our absolute supremacy !"

14 Then doth he offer the oblation, saying "I salute the Suns and the *Viswadevas*, the dwellers of heaven and the supporters of regions Secure that region for me, who am an institutor of sacrifice

15 "That is verily the region for the institutor of sacrifice I, institutor of sacrifice, shall come thereto after death May this oblation prove acceptable ! Cast aside the bars " Saying this he riseth

16 For him do the Suns and *Viswadevas* fulfil the afternoon ceremony He understands the real purport of ceremonies, who knoweth this—verily, he who knoweth this, [understands the real purport of ceremonies]

THIRD CHAPTER

SECTION I

1 *Harī Om !* Verily the sun is the honey of the gods The heaven is the arched bamboo [whence hangeth pendant]

the atmosphere [like a] have the vapours [floating therein] are the eggs

2 Of the sun the eastern beams are the eastern honey-cells, the Rig hymns are the manufacturers of honey, [the ceremonies enjoined by] the Rig Veda form the flowers, and the fluids [used in their performance] are nectars Verily those Rig hymns

3 Reflected on the ceremonies of the Rig Veda From them, the reflected, proceeded forth fame, splendour, sensations, power, aliment and such like essences

4 They flowed and rested around the sun Verily, thence proceedeth the redness of the sun

SECTION II

1 Now, its southern beams are verily the southern honey-cells, [therein] the Yajur hymns are the honey makers, [the ceremonies enjoined by] the Yajur Veda form the flowers, and the fluids [used in their performance] are nectars

2 Verily those Yajur hymns reflected on the [ceremonies enjoined by the] Yajur Veda From them, the reflected, proceeded forth fame, splendour, sensations, power, aliment and such like essences

3 They flowed and rested around the sun Thence, verily, proceedeth the whiteness of the sun

SECTION III

1 Next, its western beams are verily the western honey-cells, [therein] the Sāma hymns are the honey makers, [the ceremonies enjoined by] the Sāma Veda form the flowers, and the fluids [used in their performance] are nectars

2 Verily those Sama hymns reflected on the [ceremonies enjoined by the] Sāma Veda From them, the reflected, issued forth fame, splendour, sensations, power, aliment and such like essences

8. They flowed and rested around the sun Thence, verily, proceedeth the dark coloured rays of the sun

SECTION IV

1. Now, the northern rays are verily the northern honey cells, [therein] the Atharva Aṅgīrasa hymns are the honey-makers, [the ceremonies enjoined by] the Itihāsa and the Purāṇa* form the flowers, and the fluids [used in their performance] are nectars

2. They, the Atharva Aṅgīrasa, reflected on the Itihāsa and the Purāṇa From them, the reflected, proceeded forth fame, splendour, sensations power, aliment and such like essences

3. They flowed and rested around the sun Thence verily proceedeth the very dark rays of the sun

SECTION V

1. Next, the upward rays are verily the upper honey cells, there the secret ordinances are the honey makers, Brahma† is the flower, and its fluids are nectars

2. They, the secret ordinances, reflected on Brahma From it, the reflected, issued forth fame, splendour, sensations, power, aliment and such like essences

3. They flowed and rested around the sun Verily thence proceedeth the delusive opalescence in the centre of the sun ‡

4. They, the different rays of the sun, are the essences of essences, the Vedas are the essences, and thereof are they

* This would indicate the existence of some Itihāsa and Purāṇa long anterior to the time when the extant compositions of those names were first compiled. We are however, notwithstanding our veneration for those illustrious authors as yet great sceptics to the dicta of Wilson and Burnouf who assign only 800 years to the oldest Purāṇas making the rest vary from three to five centuries.

† By Brahma Prajāpati or Om is meant says Saṅkara.

‡ We are doubtful if delusive opalescence be a right rendering of *वामना*.

the essences,—they are the nectars of nectars the Vedas, are nectars, and thereof are they the nectars

SECTION VI.

1 Thereof the first named nectar is enjoyed by the Vashus with Agni at their head Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight

2 They are quieted by the sight of those rays,* they are excited thereby †

3 He, who thus knoweth the nectar, becoming one of the Vashus, and reflecting on the nectar with Agni before him, enjoyeth content He is quieted by those rays, he is excited thereby

4 He obtaineth the entire dominion of the Vashus which extends from the rising of the sun [in the east] to its setting [in the west]

SECTION VII

1 Now, the second mentioned nectar is enjoyed by the Rudras, with Indra at their head Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight

2 They are soothed by that appearance [of the sun], and by it are they excited

3 He, who knoweth the nectar thus, becoming one of the Rudras and reflecting on the same with Indra before him, enjoyeth content That appearance, doth pacify him, and thereby is he excited

4 He obtaineth the dominion of the Rudras, which extends from the rising of the sun in the south to its setting in the north,—a period double that within which it riseth in the east and setteth in the west

* When the season of enjoyment is passed

† When the season of enjoyment returneth

SECTION VIII

1 Now, the third nectar is enjoyed by the Ādityas, with Varuna at their head Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight

2 They are soothed by that appearance of the sun, and by it are they excited

3 He, who knoweth the nectar thus, becoming one of the Ādityas, with Varuna before him, enjoyeth content That appearance of the sun doth sooth him, and thereby is he excited.

4 He obtaineth the entire dominion of the Ādityas, which extends from the rising of the sun behind to its setting before,—a period double that within which it riseth in the south and sets in the north

SECTION IX

1 Now, the fourth nectar is enjoyed by the Maruts with Soma at their head Verily, the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight

2 They are verily soothed by that appearance of the sun, and by it are they excited

3 He, who knoweth the nectar thus, becoming one of the Maruts, and reflecting on that nectar with Soma before him, enjoyeth content He is soothed by that appearance of the sun, and by it is he excited

4 He obtaineth the entire dominion of the Maruts, which extends from the rising of the sun in the north to its setting in the south,—a period double that within which it riseth behind and setteth before

SECTION X

1 Now, the fifth nectar is enjoyed by the Sadhyas with Brahma [Om] at their head Verily the Devas neither eat

nor drink [of the same], they [only] gratify themselves by its sight

2 They are verily soothed by that appearance of the sun, and by it are they excited

3 He, who knoweth the nectar thus, becoming one of the Sâdhyas and reflecting on that nectar with Brahma before him, enjoyeth content. Verily he is soothed by that appearance [of the sun], and by it is he excited

4 He obtaineth the entire dominion of the Sâdhyas which extend from the rising of the sun above to its setting below, —a period double that in which he riseth in the north and setteth in the south.

SECTION XI

1 Next, beyond that, appearing above, He neither riseth nor setteth, but remaineth alone in the centre. Thereof is the verse

2 "No, of a truth there is neither rising nor setting [Bear ye witness] O Gods, that I may say nothing contradictory of that truthful Brahma!"

4. * * *. The duration of the sun in the different spheres (as described here) is apparently opposed to the doctrine of the Purâṇas. The followers of those records maintain that the periods of the sun's rising and setting in the four different spheres of Indra, Yama, Varuna and Soma are equal, the extent of the orbit of the sun above the Vâsîṣṭhî mountain and around the mount Meru being equal. The discrepancy however has been explained by sages. Each of the different spheres (as set forth) is destroyed at a period double that of its preceding one. The rising of the sun means the time during which it remains visible to the residents of any one of those spheres, and the setting is when it is invisible, there being actually no rising or setting of that luminary. In the absence of inhabitants in those spheres there will be no sunrise or sunset there, though the sun may become visible therefrom

3 For him there is neither rising nor setting of the sun—for him there is one eternal day—who possesseth this knowledge of Brāhma

4 Verily that knowledge was explained by Brāhmā to Prajapati, and by Prajapati to Manu and by Manu to his descendants This knowledge of Brāhma was explained to one of the descendants Uddālaka Aruni an eldest son by his father

5 This knowledge of Brāhma should verily be explained by a father to his eldest son or to a worthy disciple

6 But to none else Were one to give this sea girt sphere with all its treasures to the instructor [in exchange of this knowledge] the latter would still be greater—greater by far [in value than the sphere]

SECTION XII

1 Verily all this creation is Gayatri Speech is Gayatri, by speech is all this creation recited and preserved

2 That Gayatri is verily this earth And on this earth are all creatures sustained, that they exceed not

3 That which is the earth is likewise the body of the animated creation In that body are the animal functions sustained, that they exceed not

4 That which is the body is likewise the heart which is within it In it are the animal functions sustained, that they exceed not

5 That Gayatri is verily composed of four feet, and possesseth six characteristics Regarding it has this verse been recited

6 “They [the creations] constitute the glories of the Gāyatri, to which is the soul [Purusha*] superior He has the creation for his first foot and his own immortal self† constitutes the other three”

* That which pervades all पुरुषात् or abides in the heart—पुरुषस्थानम् ।

† The word ‘self’ (‘आत्मा’), which in Sanskrit dictionary explains as heaven Sankara explains it as above

7 That Brahmā, [i.e. the being indicated in the Gāyatrī] is verily the space which* surroundeth mankind That which surroundeth mankind is of a truth the space which existeth within mankind

8 That which existeth within mankind is of a truth the space which existed within the heart It is omnipresent and eternal He who knoweth this attains eternal and all sufficient treasures

SECTION XIII

1 For that [space which is] within the heart there are five gates to heaven Thereof the eastern gate is breath [prāna], which is vision and that is Aditya [the sun] That [Prāna] is to be adored as the consumer of aliment and all glorious Glorious and an [able] consumer of aliment doth he become who knoweth it thus

2 Next, the southern aperture is Vyāna, which is audition, and that is the Moon Believing it to be prosperity and fame let it be worshipped He who knoweth it so, attaineth celebrity and prosperity

3 Next the western aperture is Apāna, it is speech, which is fire [Agni] Believing it to be Vedic glory and aliment let it be worshipped He who knoweth it so, attaineth plenty and Vedic glory

4 Next, that which is the northern aperture, is Samāna, which is the mind, which is cloud Believing it to be reputation and beauty, let it be worshipped He who knoweth it so, attaineth reputation and beauty

5 Next, that which is the upper aperture, is Udāna, which is the wind, which is the sky Believing it to be strength and

* The word in the original is *ākāśa* आकाश In common acceptance it means the sky but the interpretation of Śaṅkara gives an idea as if it meant space The difficulty of rendering the term appropriately gives a parallel air to the text

glory let it be worshipped. He who knoweth it so, becomes glorious and mighty.

6 These five venerable* beings are the door keepers of heaven. Heroes are born in his family who knoweth these five venerable beings to be the door keepers of heaven, he obtaineth heaven [for his reward] who knows these five venerable beings to be the door keepers of heaven.

7 That which shines glorious above yonder heaven, above this world and above all others large or small, is the same as that which shines within mankind. It is tangible [to all] †

8 For its warmth is felt in this body by touch.

It is audible, for when the ears are closed, it is heard like the roar of a flaming fire, or that of a rolling car, or a bellowing ox. That tangible and audible glory is to be adored. He who knoweth—verily he who knoweth—this, becomes renowned and of handsome appearance.

SECTION XIV

1 All this verily is Brahma for therefrom doth it proceed, therein doth it merge, and thereby is it maintained. With a quiet and controuled mind should it be adored. Man is a creature of reflection, whatever he reflects upon in this life, he becomes the same hereafter, therefore should he reflect [upon Brahma].

2 [Saying] “that which is nothing but mind, whose body is its life, whose figure is a mere glory, whose will is truth, whose soul is like space [akasa] which performeth all things and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respects any body,

* L t. Relat. g to Brahma

† L t. तृप्तौ ocular proof. The commentator explains that the word may be used with reference to touch as an organ of perception.

7 That Brahma, [i.e. the being indicated in the Gáyatri] is verily the space which* surroundeth mankind That which surroundeth mankind is of a truth the space which existeth within man and

8 That which existeth within man and is of a truth the space which existed within the heart It is omnipresent and eternal He who knoweth this attains eternal and all sufficient treasures

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SECTION XIV

1 All this verily is Brahma for therefrom doth it proceed, therein doth it merge, and thereby is it maintained With a quiet and controuled mind should it be adored Man is a creature of reflection whatever he reflects upon in this life, he becomes the same hereafter therefore should he reflect [upon Brahma]

2 [Saying] that which is nothing but mind, whose body is its life whose figure is a mere glory, whose will is truth whose soul is like space [*akasa*] which performeth all things and willeth all things to which belong all sweet odours and all grateful juices which envelopes the whole of this [world], which neither speaketh nor respects any body

* Lat. Relating to Brahma

† Lat. दृष्टि ocular proof The commentator explains that the word may be used with reference to touch as an organ of perception

3 "Is the soul within me, it is lighter than a corn, or a barley, or a mustard, or a canary seed, or the substance within it. Such a soul is within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together]

4 "That which performeth all things, and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respecteth any body, is the soul within me, it is Brahma, I shall obtain it after my transition from this world." He who believeth this, and hath no hesitation, will verily obtain the fruit of his reflection, so said Sândilya—[the sage] Sândilya

SECTION XV

1 Of that sheweth [the Soul] the sky is the ventricle and the earth is the root, it never decayeth, the quarters of the universe are its corners, and the heaven is its upper aperture, it is the receptacle of wealth, and upon it is the universe supported

2 Its eastern quarter is called Juhu, its southern quarter Sahamáná its western quarter Rajn, and its northern quarter Subhútá, the winds of those quarters are their offspring. He who [wishing for long life for his children] knows the winds to be the offspring of the quarters, hath never to weep for his children. "I know the winds to be the offspring of the quarters, therefore have I had never to weep for my children

2 The performers of sacrifice offer their oblations [juhota] facing the east therefore is that quarter called Juhu, the vicious suffer [sahante] the fruit of their actions in the abode of Yama in the south therefore is that quarter called Sahamána, the west is called Rajn, because it is the empire of king [Rájá] Varuna or because, at twilight it becomes red [rága]. Wealthy beings [bhutimat] such as Ishara Kuvira &c, reside in the north, hence it is called Subhútá

3 "Together with such and such and such, I take asylum of that undying sheathe, with such and such and such I seek shelter of life [Prāna], with such and such and such I seek shelter of this earth [Bhuh], with such and such and such I seek shelter of the sky [Bhuvah], with such and such and such I seek shelter of heaven [Sva]

4 "By [the words] 'I seek shelter of Prana' [life], I have said that I take asylum of the universal existence

5 "By what I have said by [the words] 'I seek shelter of Bhuh,' I mean that I take shelter of the earth, I take shelter of the sky, I take shelter of heaven

6 "By what I have said by [the words] 'I take shelter of Bhuvah,' I mean I seek shelter of Agni [fire], I seek shelter of Vāyu [wind], I seek shelter of Aditya [the sun]

7 "By what I have said by [the words] 'I take shelter of Sva,' I mean—I mean, I take shelter of the Rig Veda, I take shelter of the Yajur Veda, I take shelter of the Sāma Veda "

SECTION XVI

1 Verily man is Yajna [sacrifice] The [first] twenty-four years of his life constitute the morning ritual [Prātaḥ sāvana] The Gayatri includes 24 letters, and it is the Gayatri through which the morning ritual is performed The Vasus are the presiding deities of dawn, and in man the vital airs verily represent the Vasus, for they preserve [vāsayanti] all

2 At this age should any disease afflict him, he should say, "O vital Vasus, this is the season of my morning ritual, connect it with the mid day sacrifice, that I, who am sacrifice [itself], may not be lost to the vital Vasus " Thus he escapes from disease, and verily becomes exempt from affliction

3 [The] next, [period] to the forty fourth year of his life constitutes the mid day ritual The Tristupa includes forty-four letters, and it is through the Tristupa that the mid day

sacrifice is performed. The Rudras are its presiding deities. In man the vital airs are the Rudras, for they cause weeping,* [Rodhvanti.]

4 At this age should any disease afflict him, he should say, "O vital Rudras, this is the season of my mid day ritual, connect it with the afternoon sacrifices, that I, who am sacrifice [itself], may not be lost to the vital Rudras." Thus he escapes from disease and becomes exempt from affliction.

5 [The] next [period] to the eighty fourth year of his life constitutes the afternoon ritual. The Jagatî [metre] includes eighty four letters, and it is through the Jagatî that the afternoon ceremony is performed. The Adityas are its presiding deities. In man the vital airs are the Adityas, for they receive [âdadati] all things.

6 At this age should he be afflicted by any disease, he should say, "O vital Adityas, this is the season of my afternoon ritual, connect it with the full term of my life, that I, who am sacrifice [itself,] may not be lost to the vital Adityas." Thus he escapes from disease and becomes exempt from affliction.

7 Verily knowing this Mahidâsa, son of Itarâ, said "O! why dost thou afflict me, for I shall not be destroyed by thee." He lived for one hundred and sixteen years. Verily he will live for one hundred and sixteen years who knoweth this.

SECTION XVII

1 His [of the individual typical of sacrifice] hunger, thirst, and want of pleasure constitute the pain which attends the performance of ceremonies.

2 Whatever he eateth, whatever he drinketh, and whatever he enjoyeth, become unto him [like the reward which is available on the day of the] Upashad †

* Human an moiety being one of the chief causes of weeping — *Sâfhe* *

† The day when the performers of a sacrifice are entitled to a drink of milk

3 Whatever he ingheth, whatever he eateth, and whatever he enjoyeth, become to him like unto [the] praises [of the Rig and the Yajur Veda]

4 His penance, charity, sincerity, unenviousness and truthfulness constitute his reward [Dakshinā]

5 Therefore is it said, [both at the birth of a child and at the expression of the juice of the moon plant, in reply to the query] "Has she given birth?" "Yes, she has" His [of the being typical of ceremony] avabhritha [death] is the termination, so is the termination of the sacrifice called avabhritha

6 Ghora, son of Angira, having explained this [subject] to Krishna, son of Devaki, said, "He [who knoweth this] should, at the time of his death, repeat these three [Yajur Vedic mantras] "O! thou* art undecaying! Thou art unchanging! Thou art the true essence of life!" Hearing this he lost all desire for other knowledge About it there are these two Rig Vedic stanzas

7 "Sages, behold the glory of the first cause [as enveloping all like the day, and shedding radiance from the heaven above†] "Having beheld that exquisite light, high above all darkness, and having beheld it also in our own hearts, we attain to that god of gods and noblest of all lights the sun—the noblest of all lights"

SECTION XVIII

1. The mind should be adored as Brahma, this is intellectual [worship] Next as relating to gods, the sky should be adored as Brahma These are the two—intellectual and theological—forms of worship that have been ordained [by sages]

2 That [Brahma] hath four feet Speech is one of its feet, life is one of its feet, vision is one of its feet, and audition is one of its feet Thus much for the intellectual, next the theologi

* Addressing his soul as identified with the sun

† The words within the brackets are not quoted in the Sanskrit text.

cal fire [Agni] is one of its feet, wind [Váyu] is one of its feet, sun [Aditya] is one of its feet, the quarters [Dishah] are one of its feet. Thus the two—intellectual and theological—forms of worship have been ordained.

3 Speech is verily one of the four feet of Brahma. It radiates light and heat through the effulgence of Agni. Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

4 Breath is verily one of the four feet of Brahma. It radiates light and heat through the effulgence of Váyu. Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

5 Vision is verily one of the four feet of Brahma. It radiates light and heat through the effulgence of Aditya. Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

6 Audition is verily one of the four feet of Brahma. It radiates heat and light through the effulgence of the quarters of the earth (Dishah). Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

3 [After explaining the meaning as above given Sankara adds] the consumption of inflammable articles such as oil or ghee gives life and vigour to the organs of speech, hence it is said through Agni speech receives its light and heat.

As a cow or a like quadruped moves on to where it wisheth on its four feet, so doth mind [here represented as Brahma] attain to its objects through the aid of speech, breath, vision and audition, hence the simile. Further, the feet of a quadruped are placed under its body, so are fire (Agni), air (Váyu), the sun [Surya] and the quarters placed under the sky, and thence the comparison.

SECTION XIX

1 The sun is described as Brahma,—its description Verily at first all this was non existent, that non existence became existent, it developed,—it became an egg it remained [quiet] for a period of one year, it burst into two, thence were formed two halves of gold and silver.

2 Thereof the argentine half is the earth, and the golden half the heaven The inner thick membrane [of the egg] became mountains, and the thin one cloudy fog, the blood-vessels became rivers, and the fluid became the ocean, and, lastly, what was born therefrom is the sun, Aditya

3. On its birth arose loud shouts [or shouts of ulu ulu] as well as all living beings and their desires Hence on the rising and re rising [day after day] of the sun arise shouts of ulu ulu as well as all living beings and their desires

4 He [attaineth the glory of the sun] who, knowing this, adores the sun as Brahma, and grateful shouts soon arise in his behalf and contribute to his gratification,—verily they contribute to his gratification

1 Having described the sun as a foot of Brahma, the Sṛuti now proceeds to describe it as Brahma, with the words “the sun is described as Brahma” “Its description,” is to be narrated for its eulogium “Non existent,”* is this earth before its development† was of unmanifest name and form, and not actually non existent, for [on the authority of the Sṛuti] “How can existence proceed from non existence?” such deduction would be inadmissible But it being distinctly laid down here that it was “non existent,” may it not be optional [with us to explain it one way or the other?] No Option applies to actions and not to facts How [can you] then here [use the word] non existent? As I have already explained being of unmanifest name and form, it is very like non existent, though not

* अस्त्यस्त, unreal untrue not being from *ast*, true being with the negative prefix *a* अ

† Lat. * *Utpatti* birth creation

FOURTH CHAPTER

SECTION I

1 Om ! Of a truth there lived Jānasruti grandson of the son of Janasruti, the charitably disposed, the giver of large gifts, and the preparer of much food. He built houses everywhere that [people] from all sides might come and feast [therein].

2 [Over his house] at night passed some geese,* the hindmost of which addressing the foremost, said "Lo ! Lo ! Bhallāksha, Bhallāksha, [short sighted] the glory of Janas'ruti grandson of the son of Janas'ruti, is as wide spreading as the heaven. Have nothing to do with him, so that his glory may not destroy thee."

3 To it said the other "Who is he whom you compare with Rakvya of the car?" "And who is this Rakvya of the car," enquired the first

actually so. The expression एव (verily "applies to the existence") (i. e. to the verb) and does not verify the non existence.

How [then this misuse of the term? It is no misuse.] We see the word *sat* is freely used to indicate the manifestation of the name and form of an object, and that manifestation being generally dependent upon the sun in the absence of which the earth is enveloped in deep darkness and not visible the expression is appropriate.

Note to Verse 5 Section XII Chap. III. Speech, being earth, body, heart and life, are the six characteristics of Gāyatrī. Or because each of its feet has six letters.

* HANSA. This word in common acceptation means a goose but the vehicle of Brahmā likewise called a Hansa, is generally represented of the form of a flamingo. According to the Puranas the Manasarovara lake is a favourite resort of Hansas which in modern Tibetan or rather in the language of the people of the Hun des is the specific name of the flamingo. We may add that while geese are very scarce flamingoes are seen in large flocks in the vicinity of Manasarovara lake.

4 [The latter replied] "I allude to such a being to whom the fruits of all the good deeds of mankind become subservient in the same way in which all the minor numbers become due to him who hath secured the Kṛita or the highest cast of the dice, and those who know what he knows likewise secure [the same reward] "

5 Janas'ruti great grandson of Janas'ruti listened to this [In the morning] rising [from his bed while being eulogized by his bards] he thus addressed his herald "O child, do you address me as if I were the Rakvya of the car? [I am not deserving of such praise] O child, do you of a truth go and speak unto Rakvya of the car [that I long to see him] " [Of him enquired the bard] "and who is this Rakvya of the car?"

6 [The latter replied] "I allude to such a being to whom the fruits of all the good deeds of mankind become subservient in the same way in which all the minor numbers become due to him who hath secured the Kṛita or the highest cast of the dice, and those who know what he knows likewise secure [the same reward] "

7 The bard searched for him, and, returning, said "I have found him not" Unto him, said [Janas'ruti], "Do ye go and look for him where the knowers of Brahma are to be met with"*

8 He proceeded, and, by one sitting beside a car and scratching his itches, sat down and said, "Art thou, O lord, Rakvya of the car?" "Yes, I am," said the other "Now I know," [thought the bard] and retired

SECTION II

1 Upon this Jānas'ruti the great grandson of Janas'ruti, taking with him six hundred head of cattle, a necklace and a

* In lonely places near rivers and pools in mountains and groves *SANKARA*.

pair of mules, yoked to a chariot, repaired to him, and thus addressed, "O Rakvya, here [is a present] of six hundred head of cattle, a necklace, and a pair of mules yoked to a chariot [accept them, and deign], O Lord, to impart to me instruction on that deity whom thou adorest."

2. Unto him said the other, "Let these herd of cattle and necklace and chariot remain with thee, O Sudra." Hereupon, Jānas'ruti, great-grandson of Janas'ruti, taking a thousand head of cattle, a necklace, a pair of mules yoked to a chariot and his daughter, again returned to him,

3. And said, "O Rakvya, this [herd of a] thousand cows, this necklace, this pair of mules yoked to a chariot, this damsel and this village in which thou dwellest [I beg to offer to thee: accept them and deign] to impart to me instruction."

4. Knowing her, [the damsel,] to be the cause of his imparting instruction, he [Rakvya] said; "Hast thou brought her [for me], O Sudra? She will be the cause of my conversing with thee." Hence are these villages in this country of great virtue [mahābrīha] where he lived, called Rakvya-purṇa. Unto him explained he, [the nature of the deity he adored].

SECTION III

1 The air [Váyu] is verily the ultimum [sambarga] of all. When a fire goes out, of a truth it merges into air [váyu] When the sun doth disappear it verily mergeth into air, so doth the moon when it setteth.

2 When waters dry they vanish in air, the air verily consumeth all Thus much relating to celestial objects.

3. Next as relating to self Life is verily the ultimum of all When man sleepeth, speech mergeth into life, so doth vision merge into life, audition merge into life, and mind merge into life —Life verily consumeth all.

4 These are verily the two ultmata [sambarga,] Váyu among the celestial objects and life among the animal functions

5 [Once] while Saunaka of the race of Kápi, and Abhipratárin son of Kaksha-sena, were being served at their meals, a Brahmachárin sought alms of them. Unto him they gave nothing *

6. He said, "He [the Prajápiti] who swalloweth the venerable four,† and is the protector of the earth, O descendant of Kápi, is not seen by mortals O Abhipratárin, he exists in various forms For him is food prepared, and him have you denied "‡

7 Saunaka descendant of Kápi reflected within himself and returned [for answer] "Life is the author of the gods and of the creation. His teeth are immutable, he is a great consumer; he is not unintelligent, his greatness is said to be extreme, none can consume him, and he consumeth all food We, O Brahmachárin, adore such a Brahma " [Then turning to his servant, said] "Give him some alms "

8 [The servant] gave him [some] These five and five [the two ultmata] make ten and they are a kṛti, [complete number.]

* In order to see what may follow adds Saunaka

† Agni [fire], Surya [sun] Chandra [moon] and Apa [water]

‡ This verse may be translated interrogatively and begin with who is he who swalloweth &c

Therefore the alimēt in all the different quarters being ten, is a kṛita. It [the complete number] is Virat, the consumer of food. Through it, all this becomes visible. Unto him who knoweth—verily unto him who knoweth—this, all this [world] becomes visible, and he becomes a [great] consumer of food.

SECTION IV.

1. Satyakāma Jābāla, enquired of his mother Jābālā, "I long to abide [by a tutor] as a Brahmachārin, of what gotra am I?"

2. She said unto him, "I know not, child, of what gotra you are. During my youth when I got thee I was engaged in attending on many [guests who frequented the house of my husband and had no opportunity of making any enquiry on the subject,] I know not of what gotra you are, Jābālā is my name and Satyakāma thine, say, therefore, of thyself, Satyakāma son of Jābālā [when any body enquireth of thee]"

3. He repaired to Haridrumata of the Grutama gotra and said, "I approach your venerable self to abide by your worship as a Brahmachārin."

4. Of him enquired he [the tutor,] "Of what gotra are you, my good boy?" He replied, "I know not of what gotra I am. I enquired about it of my mother and she said, 'In my youth when I got thee I was engaged in attending on many, and know not of what gotra you are, Jābālā is my name and Satyakāma thine.' 'I am that Satyakāma son of Jābālā.'"

5. Unto him said the other, "None but a Brāhman can say so. You have not departed from the truth, and I shall invest you [with the brāhmanical rites.] Do you collect, child, the necessary sacrificial wood?" Having ordained him, he selected four hundred head of lean and weakly cows and said, "Do you, child, attend to these." While leading the cows, he [the neophyte] said, "I shall not return until these become a thou-

and " Thus he passed many years, until the cattle had multiplied to a thousand

SECTION V

1. A Bull said unto him, " O Satyakāma " He replied, " Sir " the Bull said, " We have now come to a thousand, do you take us back to your tutor

2 " I will relate to you,* something regarding Brahma " " Relate it to me, Sir, [if you please]" It said unto him, " the eastern quarter is a portion, the western quarter is a portion, the southern quarter is a portion, the northern quarter is a portion, these are the four portions of a fourth foot of Brahma It is called *Prakāśatan* [renowned]

3 " He becomes renowned in this world, who knowing thus adareth the four membered foot of Brahma as the renowned He overcomes all renowned regions, who knowing thus adareth the four membered foot of Brahma as the renowned

SECTION VI

1 " Agni will explain to you [the nature of] the next foot of Brahma " On the morrow he [the cowherd] turned towards his tutor with the cattle When night arrived he lighted a fire, folded the cattle, placed fuel on the fire, and sat behind it facing the east †

2 Unto him said Agni, " O Satyakāma " " Lord " responded the other

3 " Child, I will explain to you a foot of Brahma " " Explain it, Sir, if you please " Unto him said the other, the earth is a part, the sky is a part, the heaven is a part, the ocean is a part,—these four parts, O child, constitute the foot of Brahma called the endless, [Anantavan]

* Lat a fourth—चतुर्थ

† And reflecting on the advice of the bull adds the Commentator

4 "He becomes endless* even in this world, who knowing this adores the four membered foot of Brahma as the endless, he conquers the regions of the immortals, who knowing this adores the four-membered foot of Brahma as the endless

SECTION VII.

1. "The sun will explain to you the nature of the next foot of Brahma" On the morrow he started again towards the house of his tutor, and when night approached he lighted a fire, folded the cattle, placed fuel on the fire and sat behind it, facing the east

2 The sun approaching him said, "O Satyakāma" "Lord," responded the other

3 "I will relate to thee a foot of Brahma," said he "Relate, O Lord," said the second [Unto him, said the first,] the fire [Agni] is a part, the sun [Surya] is a part, the moon [Chandra] is a part, the lightning is a part,—these four parts, O child, constitute the foot of Brahma called the radiant

4 "He becomes radiant in this world, who knowing this adores the four membered foot of Brahma as the radiant,—he overcomes the region of the radiant,† who knowing this adores the four membered foot of Brahma as the radiant.

SECTION VIII

1. "The Madgu [wind] will explain to you the nature of the next foot of Brahma" On the morrow he started again towards the house of his tutor, and when night approached, he lighted a fire, folded the cattle, placed fuel on the fire, and sat behind it, facing the east

2 The wind approaching him said, "O Satyakāma" "Lord," responded the other

* i e His race never becomes extinct. A'MANDA GIRI

† Gadi

3 "I will explain to thee, O child, a foot of Brahma," said the first "Relate, O lord," returned he Unto him said the first "Life is a part, the eyes are a part, the ears are a part, the mind is a part,—these four parts constitute the foot of Brahma called the Spacious [Āyatanavān]

4 "He becomes the receptacle of many, in this world, who, knowing this, adores the four membered foot of Brahma as the Spacious, he attains to the region of the Spacious who, knowing this, adores the four membered foot of Brahma as the Spacious."

SECTION IX

1 He reached the house of his tutor Unto him said the tutor "O Satyakāma" "Lord," responded he

2 "Child! you speak as if you knew Brahma, who has given thee instruction" "Other than man," said he, and added "Instruct me as I wish to hear of it from you

3 "I have heard from sages like unto yourself that knowledge got from tutors is most excellent" Accordingly he related every thing [as narrated above] omitting nothing,—very omitting nothing

SECTION X

1 Of a truth Upakosala, son of Kamala, (Kāmalāyana) abided by Satyakāma, son of Jabalā, as a Brahmachārin, and for twelve years carefully attended his household fires The tutor granted leave to his other pupils to return home, but refused that indulgence to him

2 To the tutor said his wife "This exhausted Brahma charin has successfully attended the household fires, let not the fires upbraid thee, explain to him [what he wants] ' He [the tutor], without [condescending to grant the] explanation, went out on his pilgrimage

3 The disciple fell ill and abstained from food Unto him said the wife of the tutor "Brahmachárin, take food, why abstain from sustenance?" He replied "Many and variously disposed are my desires, I am full of diseases and shall take no food"

4 Next, verily, the fires said "This exhausted Brahma chárin has carefully attended us, we will explain unto him [what he wants]," and then continued

5. "Life [prán] is Brahma, Ka is Brahma and Kha is Brahma" He replied "I know the Prána to be Brahma, but know not Ka nor Kha" They said "Verily, that which is Ka is Kha, and that which is Kha is Ka" They spoke, of a truth, of life and the sky

5 * * * * That [happiness] which has been indicated by ka is likewise kha, the sky As the epithet blueish added to red alters the original signification of the latter term, so ka (happiness) qualified as above becomes distinct from that which proceeds from the attainment of sensual objects by the organs of sense The sky to which we allude by the term kha is the happiness indicated by the term ka Thus the ka [sky] qualified by happiness becomes distinct from the elemental inanimate object indicated by kha, on the logic of the aforesaid blueish red The meaning is "a happiness depending on the sky, and not a worldly one, and a sky which is the receptacle of happiness but not the element so called" But if you wish to qualify sky by happiness and make the latter the adjective [allowing the clause to stand thus] "That which is happiness [ka] is the sky" you make the rest of the passage redundant, or if you take the latter clause "That which is the sky [kha] is happiness," the first becomes unnecessary Why this argument, when I have already explained that the object is to exclude both terrestrial happiness and the material sky? By qualifying the sky by happiness are not both the primitive objects excluded by virtue of their meaning? True But by qualifying the sky by happiness only the former—and not also the happiness qualified by the epithet sky—becomes the object of meditation, as the effect of an adjective relating to its substantive ceaseth with qualifying the same Hence it is necessary to qualify the happiness by the sky to indicate that that likewise is an object of meditation

SECTION XI.

1. Next, Gárhapatya (the household fire) instructed him, [saying]: "Earth, fire, aliment and the sun [constitute my body]. Thereof the being who is seen in the sun, is I,—verily I am he.

2. "He destroyeth sin who, knowing this, adoreth him; he attaineth the region [of Agni], enjoyeth the full limit of existence, passeth his life in glory, and his race wasteth not. We support him in this and other regions who, knowing this, adoreth him [the household fire.]"

SECTION XII.

1. Next, Annáháryyapachana [fire] instructed him, [saying]: "Water, the quarters of the globe, the stars and the moon [constitute my body]. Thereof the being who is seen in the moon is I,—verily I am he.

2. "He destroyeth sin, who knowing this adoreth him, he attaineth the region [of that fire], enjoyeth the full limit of existence, passeth his life in glory, and his race wasteth not. We support him in this and other regions who, knowing this, adoreth him [the Annáháryyapachana fire]"

SECTION XIII.

1. Next Áhavanīya [fire] instructed him [saying] "The life, the sky, the heaven and lightning [constitute my body]. Thereof the being who is seen in lightning is I,—verily I am he.

2. "He destroyeth sin who, knowing this, adoreth him, he attaineth the region [of that Agni], enjoyeth the full limit of existence, passeth his life in glory, and his race wasteth not. We support him in this and other regions who, knowing this, adoreth him [the Áhavanīya fire.]"

SECTION XIV

1 They [the different fires together] said "Child Upako sala, [we have now explained] to you the knowledge relating to ourselves and to the soul Your tutor will explain to you the fruit of that knowledge" [At this time] the tutor returned [from his pilgrimage] and addressed his pupil, [saying] "O Upakosala "

2 "Sir," returned he "Child, your appearance shines like that of the knowers of Brahma who has given thee instruction?" "He replied [as if to make a secret] "Who will instruct me, Sir?" And then pointing to the fires said [of them] "These verily that are thus, were otherwise " "Did they, child, speak unto you?" inquired the tutor

3 "Even so," responded the pupil [The tutor said] "Child, they have spoken to you about regions, I too will speak to you about them, as water attacheth not unto the leaf of the lotus, so doth sin attach not unto him who understands them " "Relate it then unto me, Sir," said [the pupil] unto him.

SECTION XV

1 "That being who is seen within the eyes, is verily the soul," said [the tutor] "He is deathless and fearless, he is Brahma, should any ghee or water drop on him, that passeth away.

2 "He is called Sañyadvâma, all adorable objects [vâma] merge into him, all adorable objects merge into him who knoweth this

3 "Oh! he is verily the great Receptacle, for all adorable objects merge into him, all adorable objects merge into him who knoweth this

4 "It is verily Refulgent [Bhâmani], for it shines every where* He becomes refulgent every where* who knoweth this

* Lit. in all regions

5 "Now, whether any funeral service be performed with reference to him [the knower of the Refulgent] or not, still after death he obtaineth the regents of the sun beams [Archā], thence he passeth to the regents of day, [Aha,] thence to the regents of the light fortnight, thence to those of the six months during which the sun moves to the north of the equator, thence to those of the year, thence to the sun, thence to the moon, and thence to the regents of lightning, whence an unearthly being

6 "Takes such knowers to [the region of] Brahma This is the way to gods [Deva patha],—this the way to Brahma [Brahma patha] Those who betake to this path return not—verily return not—to this mortal sphere"*

SECTION XVI

1 Verily that which bloweth, is sacrifice [Yajna,] for blowing it purifieth all this Because blowing it purifieth, hence is it Yajna, of which mind and speech are the two paths

2 Of the two paths the first is purified by Brahmā† through

6 * * * "He takes away such knowers to the Brahma in the Satyaloka [the region of truth], as is evident from the allusion to the goer, the place to go, and the conductor In the attainment of the true Brahma, such expressions would be inapplicable, in that case, "be coming Brahma be attained Brahma," would be the most appropriate expression ‡

* Lit Region of the descendants of Manu

† Sacrifices with the juice of the moon plant are performed by four officiating priests of these the first is called Brahma and his office is to superintend the performance and to instruct the other priests in the respective duties The second Hota pours the oblations on the fire the third Adharyu repeats the Yajur Vedic mantras and the fourth Udgāta sings the Sama hymns

‡ The drift of the argument is that in the attainment of the all pervading truthful Brahma no translation to a higher sphere or the reliance on any particular guide or path is necessary the attainment being immediate and independent of all secondary means

his mind The second is purified by the Hotá, the Adharyu and the Udgátá through speech In such cases where a Brahmá, after commencing the morning ritual, but before the recitation of the closing verses of the Rig, speaketh,

3. The last of the two paths may be purified, but the former is defiled, and the sacrifice goes wrong as the man of one leg or a one wheeled car goeth astray. On the failure of the sacrifice, the institutor faileth, and by the performance of that ceremony becomes sinful.

4. Next, where, after the commencement of the morning ritual, but before the recitation of the closing Rig verses, the Brahmá speaketh not, [the performers of the ceremony] purify both the paths, and none is defiled ;

5. And as a man walking on two legs or a car mounted on two wheels standeth firm, so doth such sacrifice stand firm, in the confirmation of the sacrifice, the institutor standeth firm, and the performers of the ceremony become great.

SECTION XVII.

1 Prajapati reflected on regions, and from the reflected extracted their essences, viz Fire from the earth, Air from the sky, and the Sun from heaven

2 He reflected on the three gods, Fire, Air and the Sun, and from the reflected extracted their essences, viz, the Rig from Agni, the Yajus from Vayu [air,] and the Sáma from the Sun

3 He reflected on the three fold knowledge and from the reflected extracted its essences, viz [the word] Bhu from the Rig, [the word] Bhuvah from the Yajus and [the word] Sva from the Sáma

4 [The performer of a ceremony] should not let any Rig hymn happen to be misused [the performer of that sacrifice] should offer an oblation to the gárhapatya [household] fire, [saying] :

"May this prove acceptable to Bhu!" [Bhuh Shváhá] [The Rig in that case] by its essence and majesty corrects all the improprieties of the Yajur, as far as they relate to the Rig hymns

5 Now should any Yajus hymn happen to be misused, [he] should offer an oblation to the Dakshina [Southern] fire, [saying] "May this prove acceptable to Bhuvah!" [Bhuvah Shváhá] [The Yajus in that case] by its essence and majesty corrects all the improprieties of the Yajna, as far as they relate to the Yajur hymns

6 Now, should any Sâma hymn happen to be misused, he should offer an oblation to the Ahavaniya fire [saying] "May this prove acceptable to Sva" [Sva Shváhá] [The Sama in case] by its essence and majesty corrects all the improprieties of the Yajna, as far they relate to the Sâma hymns

7 As gold is corrected by borax, and silver by gold, and tin by silver, and lead by tin, and iron by lead, and wood by iron or leather,

8 So doth the majesty of these regions, these gods and of these three systems of knowledge, correct the improprieties of the sacrifice That sacrifice becomes efficacious of which the Brahmá is conscient of all this.

9 That sacrifice slopeth to the north* of which the Brahmá knoweth all this With reference to the Brahmá who knoweth all this there is this verse [extant] "Whenever any flaw happeneth in a ceremony [this knowledge of the Brahmá] setteth every thing to right"

10 Such a willing Brahmá is verily the chief priest Like as warriors are defended by their mares,† so doth such a

* It is at prepareth the way to the attainment of knowledge The way of the jûni is called *Uttaramârga* or the northern passage and that which slopes towards it necessarily makes that passage easy of acquisition

† It is a common notion with Oriental warriors that in speed bottom and courage mares are superior to horses and that in the battle field the former exert their utmost often at the risk of their own lives for the preservation of the riders It is on this account that the Mahratta cavalry is invariably supplied with mares

knowing *Brahmá* preserve the sacrifice, its institutor, and all the officiating priests Therefore, of a truth, such knowing *Brahmá's* should perform ceremonies and not those who know not—not those who know not [their duty]

FIFTH CHAPTER

SECTION I

1. Om¹ Verily he becomes the eldest and greatest who knows the Eldest and Greatest (*jeṣṭa sresṭha*) Life is verily the Eldest and Greatest

2 He who knows that which is the Envelope [of the world, *Basishṭha*] becomes the protector of his people Speech is verily the Envelope

3 Verily, he becomes firmly placed in this and the next world who knows the Steady [*Pratiṣṭha*] Verily vision is the Steady.

4 He who knows the *Sampat* [fortune,] obtains whatever is desirable in this or the other world Audition is verily the *Sampat*

5 He who knows the Receptacle [*Āyatana*] verily becomes the receptacle of his people The mind is verily the Receptacle

2 “*Basishṭha*” the envelope or cover of this world, from *Vasa* — or wealthy, from *Basu* wealth Speech is described as the Envelope, because it comprehends all, or Wealthy because wealth may be earned by it

3 Vision is the chief agent through which the nature of high and low grounds are ascertained and therefore it is described as the Steady

4 Through the ears the Vedas are heard, and through the knowledge thereby acquired, men attain to prosperity, hence is audition called the *Sampat*

5 The mind being the receptacle of all our knowledge

6* Now, these organs of sense quarrelled about their [respective] superiority, each proclaiming "I am the chief, I am the chief"

7. They, the organs, repaired to the Patriarch *Πατριάρχης* and enquired "Lord, which of us is the chief?" Unto them said he "Of you, he, whose departure makes the body to appear as worthless, is the chief"

8 Of a truth, Speech departed [from the body], it returned after a year's absence and said [to the other organs] "How did ye survive my separation?" "In the same way," replied they, "in which the dumb, without speaking, breathes through [the agency of] his life, seeth by his eyes, heareth by his ears, and reflecteth in his mind" Speech resumed his place

9 Verily, Vision departed [from the body], it returned after a year's absence and enquired [of the other organs] "How did ye survive my separation?" "In the same way," replied they, "in which the blind, without seeing, breathes through [the agency of] his life, speaketh through the organs of speech, heareth by his ears, and reflecteth in his mind" Vision resumed his place

10 Of a truth, Audition departed [from the body], it returned after a year's absence and enquired [of the other organs] "How did ye survive my separation?" "In the same way," replied they, "in which the deaf, without hearing, breathes through [the agency of] his life, speaketh through the organs of speech, seeth by his eyes, and heareth by his ears" Audition resumed his place

11 Of a truth Mind departed [from the body], it returned after a year's absence and enquired [of the other organs] "How did ye survive my separation?" "In the same way," replied they, "in which an infant, without possessing the power of reflection, breathes through [the agency of] his life, speaketh through the organs of speech, seeth by his eyes, and heareth by his ears" Mind resumed his place

12 Next verily did Life attempt to depart, and in the

* There is an error in the numbering of this verse in the Sanh'k text

very attempt, as a mighty charger, when whipped, plucks out from their places all the pegs to which its feet may be tied, did it dislodge all the organs of sense. They approached it and said "Lord, remain in thy place, thou art the greatest of us all, pray, depart not."

13 Next of a truth Speech said unto it [Life] "The quality of enveloping all, which belongeth to me, is due to thee." Then did Vision say unto it "The quality of steadiness, which belongeth to me, is due to thee."

14 Then did Audition say unto it "The quality of being fortunate, which belongeth to me, is due to thee." Then did Mind say unto it "the quality of contriving all, which belongeth to me, is due to thee."

15 Verily neither speech, nor vision, nor audition, nor mind is worthy of its name. Those functions all belong to life, from life proceedeth all.*

SECTION II

1 Of a truth it [life] enquired "What should be my food?" They replied "whatever is food for beasts and birds† is meet food for thee." Therefore, verily all that is eatable belongeth to life, hence ana [exertion] is its self evident name. For him who knoweth this, verily there is nothing that is not appropriate food.

2 Of a truth it enquired "What shall be my rument?" "Water" replied they. Hence people at their meals begin and end with water‡. It [always] obtains its rument. it never remains naked§.

* Sankara takes great pains to explain to his readers that the parable of the life and the organs of sense is intended to illustrate the superiority of life over the other organs and that in reality there never was any departure or dispute of the kind. We think he might have spared himself the trouble without the danger of anybody being led astray. The similarity of the tale to the story of the belly and the members need scarcely be noted.

† I literally dogs and vulvines.

‡ This refers to the foral washing of the mouth at the beginning and at the end of meals prescribed by the Smritis (Aśhramas) and does not enjoy any especial drink or washing says Sankara.

§ Freely translated.

and all sustaining food of that god, [who is] the prime cause of all, [that we may] quickly meditate on [the soul of] that adorable [being],”* he should take a mouthful at the end of every foot [of the verse] and drink the residue at the end

8 Then washing the vessel in which the offering was kept which is shaped like a *kaṇṣa* (a musical instrument) or a *chamasa* (spoon), he should lie down on a deer skin, or on the ground behind the fire, without speaking and careful so as to avoid dreaming. Should he in such a state dream of women, he may know that his sacrifice has proved fruitful

9 Hence is the verse “Whenever in course of the performance of a ceremony the performer with some worldly object in view, dreameth of women he should rest assured from the dream—verily from that dream—that the ceremony has proved fruitful”

SECTION III

1 Of a truth, *Setaketu Aruneya*† repaired to the court [of the king] of Panchála. Unto him said *Pravāhna Jai*‡ “Boy, has thy father given thee instruction?” “Yes, Sir, he has,” replied he

2 [*Jai* enquired] “Know ye where men rise to from this earth?” “No, Sir,” [replied he] “Know ye how they return?” “No, Sir,” [replied he] “Know ye where the *Deva Yana*, and the *Pitri Yana* divide?” “No, Sir,” [replied he]

3 “Know ye why yonder region [where men rise to after death,] does not fill up?” “No, Sir,” [replied he] “Know ye why the fluids of the fifth oblation are called *Purusha*?” “No, Sir,” [I know not, replied he]

* The following are the words of the verse arranged in feet

Of that prime cause of all the sun [सविता] we long (a mouthful)

We the god's food (ditto)

Best and all sustains us (ditto)

Quickly we meditate on the adorable (the remainder of the measure)

† *Aruneya* grandson of *Aruni*

‡ The king's son of *Jai* a *kshetriya*.

4 "How came you then to say that you have got instruction? how can you say he is instructed who knoweth not [what I have enquired]?" He [the boy] returned sorrowfully to his parent and said "Verily, without giving me instruction, lord, you said that you have

5 "That wretched king asked me five questions, and I could not answer even one of them" He [the father] said, "I know not the reply to even one of the questions you have put to me, had I known them why should I have refused thee?"

6 He [the father] of the Gautama gotra repaired to the house of the king. On his arrival, the king performed the duties of hospitality. In the morning he [of the Gautama gotra] appeared in the king's court. Unto him said [the king] "O Gautama, ask for what you think to be the best of all worldly objects" He replied "Let those worldly objects remain with thee, [I seek them not] O king, explain unto me what you asked of my son"

7 He [the king] was afflicted, he ordered him, saying "Remain with me for a time" He [also] said "Since you have thus enquired, and inasmuch as no Brâhman ever knew it before, hence of all people in the world, the Kshetrias alone

7 'He,' the king, "was afflicted" by the idea how he could impart the sacred knowledge to the Brahman. But knowing that they should not be refused a favour and that he should instruct the applicant in due course, he ordered him to remain by him, and in order to ask pardon for the cause of his refusal and delay by explaining his object, said to him, "Although all learning belongs to Brahmins, since you have acknowledged your want of information, by the interrogatory, 'Relate unto me' the nature of that knowledge listen to what I have to say. It is a well known fact that heretofore Brahmins knew nothing of this subject, nor were they guided by this knowledge the Kshettriya race alone, in this world, are its professors. hitherto it has been preserved among them from generation to generation. I shall relate it now unto you and henceforward it will remain with the Brahmins

and all sustaining food of that god, [who is] the prime cause of all, [that we may] quickly meditate on [the soul of] that adorable [being],”* he should take a mouthful at the end of every foot [of the verse] and drink the residue at the end

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2 [Jai valī enquired] “Know ye where men rise to from the earth?” “No, Sir,” [replied he] “Know ye how they return?” “No, Sir,” [replied he] “Know ye where the Deva Yana, and the Pitri Yana divide?” “No, Sir,” [replied he]

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* The following are the words of the verse arranged in feet:

Of that prime cause of all the sun, [सविता] we long (a mouthful)

We the god a food (ditto)

Best and all sustains (ditto)

Quickly we meditate on the adorable (the remainder of the musture)

† Aruneya, grandson of Aruni

‡ The king son of Jats a Kshatriya.

SECTION VI

1 "O Gautama, the earth is verily fire, the year is its fuel, the sky its smoke, the night its flame, the quarters are its charcoal, and the intermediate quarters its scintillations

2 "On that fire, the Devas offer the rain in oblation, thence proceedeth aliment

SECTION VII

1 "O Gautama, man is verily fire, of that fire speech is the fuel, breath is the smoke, the tongue is the flame, the eyes are charcoal and the ears scintillations

2 "On that fire, the Devas offer the aliment in oblation, whence proceedeth productive power

SECTION VIII

1 "O Gautama, woman is verily fire

* * * * *

2 "On that fire the Devas offer their productive power in oblation, thence followeth conception

SECTION IX

1 "Thus [is the reply] to [your query] 'Why is the water of the fifth oblation called Purusha' The being [thus originated] after lying in the amnion for about ten months takes his birth

2 "After birth he lives to the end of the allotted period of his life * On his death and transition to a hereafter,† his sons carry his corpse away for consignment to the fire, whence he came and was born ‡

* Jambudagsham The period he is destined to live through the effect of his actions in a former life

† i.e. the place of his reward and punishment

‡ His birth having proceeded from the fore-said oblations to the several fires

have the right of imparting instruction on this subject " He further continued *

SECTION IV †

1 " Verily, O Gautama, yonder region is fire, of that fire the sun is the fuel, the light of the sun is its smoke, the days are its flame, the moon is its charcoal, and the stars are its scintillations

2 " On that fire the Devas offer their faith in oblation, therefrom proceedeth the Soma rájá ‡

SECTION V.

1. " O Gautama, Parjanyaś is verily fire, the wind is its fuel, the cloud is its smoke, the lightning its flame, the thunderbolt its charcoal, and the rolling of clouds its scintillations

2 " On that fire the Devas offer the Soma rájá in oblation, and therefrom proceedeth rain

* Considering that the Brahmins have been the sole repositories of the sacred writings of the Hindus for more than three thousand years, the existence of this verse so prejudicial to the interest and dignity of the priestly caste speaks volumes in favour of the subtext of the Chhândogya Upanishad. If any liberty had been taken, it is hard to suppose, that the Brahmins would have spared a verse which ascribes the origin of the most important element of the Vedic theology its dispensation of a future state to their rivals the Kshatriyas. It would seem from this that the religion of the Brahmins once included only the ceremonials and sacrifices of the Veda and omitted its metaphysics accordingly we hear in the *menstrá Parva* the Brahmins represent the One as many Agni Yama Mataras &c.

एक एतन्निष्ठा यज्ञधा वदन्ति

अग्निं यम मातरिश्वा नमासु ।

The subject is of great importance and deserves further enquiry

† This and the next six sections allegorically describe the concatenation of natural causes which according to the expounder produces the creation.

‡ Sankara explains the Devas to mean the human organs of vision and thought &c. and the Somaraja the form which performers and institutors of sacrifices assume after death.

§ Parjanya is described by Sankara as the presiding deity of rain and the human deity identified with Indra.

2 "Thence to [that of] the year, thence to [that of] the sun; thence to [that of] the moon; and thence to [that of] the

"The performers of ceremony attain not to that " "He supports not in immortality those who know him not:" apply to extreme or final immortality (आत्यन्तिकसमस्तत्त्वं), therefore there is no inconsistency. You cannot say that the passages—"They come not here again " "They pass not again through this mundane transmigration " would be opposed to such a deduction, because of the terms, "this mundane," and "to this" [which at once indicate the true meaning] If there were no return at all, the terms, "This mundane" and "to this" would be useless. Nor can you say that those terms are mere expletives, for the expression "no return" (अनादिति) implies an absolute negation of return, and to apprehend from it any chance of return is absurd, while for the sake of the words "this" and "to this" (इमम् इत्थं) a return somewhere must be assumed.

It is not to be believed that those who rely on the truth of the maxims: "(God is) truth " "[He is] one without a second." have any transition by the meridional path, (The path of light aforesaid), since there are a hundred passages [to the effect that such people] "becoming Brahma, obtains Brahma," "therefore they are become every thing," "Their animal powers never depart," "Even here they merge into the Deity." Why not suppose that the meaning of such passages is that at the time of transition from this earth the animal powers depart not from the soul, but go together with it? No; You cannot. Because that would be opposed to the text "Even here they merge into the Deity." The departure of the soul being evident from the passage. "All the vital airs follow [the soul]," it is not to be suspected that they ever depart from it. May it not be that because the course of the liberated (मोक्ष) is different from that of other people, and it may be doubted whether in his case, the vital airs depart with the soul or not, this passage [definitively] settles [the point by the words] "Therefore they depart not?" We say in reply, that in that case the text. "even here they merge into the Deity" becomes absurd, for taken apart from the vital airs, the soul can. be said to have any motion or even individuality,* the soul being

* *Jivata* nature of a being the soul as possessed of motion and sensation

SECTION X.

1. "Of them [men so created] those who know this [origin of the Purusha] and those who worship God with faith and penance, in a desert, repair after death to [the regent of] light [Archî], thence to [that of] the day [Aha], thence to [that of] the light half of the moon, thence to [that of] the six months during which the sun has a northern declination [Uttarâyanâ],

1 To the query, "Know ye where men rise to from this earth?" an answer is now accorded "Of them," i. e. of the men inhabiting this region, i. e. householders having the right to study this subject. "those who know this," i. e. know the relation of the five fires, their birth successively from the several fires, such as the sky, &c and that they are the type of the fire, and that the five fires constitute their souls. "How do you deduce from the expression 'Those who know this,' 'that the parties should be householders and none else?'" Because it is [immediately after] said, that those householders who know this not, and are devoted exclusively to sacrifices, dedications of tanks, &c and charity, go to the region of the moon by a darksome path, &c and that those who live in deserts, such as sages and hermits, who discharge their religious duties by faith and penance, like unto those who know this, go by the path of light, &c (Archî) the only remaining class is the [conscient] householder, and consequently it is to him that the verse alludes "

* * * * *

beyond the boundary of the altar (dattv), are borne, after death, to [the regent of] darkness [dhuma] From [the regent of] darkness [they proceed] to [that of] the night, from [that of] the night to [that of] the dark fortnight, from the dark fortnight to [that of] the six months during which the sun has a southern declination, from the six months of the winter solstice they attain not the year;

4 "[But] thence [they go] to [the region of] the Pitris; from [the region of] the Pitris [they go] to the sky, and from the sky to the moon That moon is the king Soma They are the food of the gods The gods do eat them

5 "After remaining there for such time as the effects of their actions last, they return by the road to be prescribed, i.e. thence to the sky, and from the sky to the wind, after becoming wind they become smoke, and from the smoke the scattered cloud is formed

6. "From the scattered cloud proceeds condensed or raining cloud, which rains. From that proceed rice, corn, annuals,

4 Since the lunar sphere [the moon] itself is the food of the Devas, those who attain to that region, becoming a part thereof, must likewise be their food. If then by the performance of ceremony men become the food of gods, such ceremonies are sources of mischief? No, there is no mischief in that. The object of the expression is to indicate that they become dependant, for the gods eat not by putting things in their mouth. They only become the dependants of the gods, such as are wives, servants and domestic animals. We see the word (anna) food used to express dependants, thus '*striyo annam*' [the wife is a dependant], '*pasava annam*' [domestic animals are dependants], '*uisa annam rajnam*,' [the vasisa is a dependant of the king]. And inasmuch as wives, servants and domestic animals, notwithstanding their being intended for the enjoyment of others, are not without enjoyment of their own so the performers of ceremonies, notwithstanding their destination for the gratification of the gods, have some enjoyment for themselves

lightning; thence an inhuman being takes them to [the region of] Brahma This is the way to the gods [*Deva Yāna*]*

3. "Now those villagers who accomplish their religious duties by the performance of sacrifices (*ishta*), by the dedication of tanks, wells, halting-places, &c. (*purta*), and by charity

formless and all pervading Its association with those airs causes its individuality like sparks from a fire (which owe their individuality to inflammable particles and not to any inherent individuality of their own), consequently you cannot assign to it any individuality or motion when apart from them Thereof the *Śruti* itself affords sufficient proof.

You cannot assume that a particle of the Universal Soul (lit *sat* or truth) breaking off from it, becomes the individual soul, and that it again penetrates through that Universal Soul † Hence the passage, "thereby [by the meridional path or an imaginary foramen on the crown of the head] coming above, he obtains immortality" implies that the transition of those who adore the Brahma as possessed of attributes, takes place through the artery (*सुषुम्ना*) called *Susumna*, and that their immortality is only comparative and not absolute, "In that (region) there is a city unassailable by all others" "There is an exhilarating *ney lake*,"—and such like passages being the adjectives to their *Brahma loka*, (region of Brahma of the *Brahmachāris*) From these arguments it is evident that those householders who know the five fires, the inhabitants of forests such as *Vānaprastha*, (*ascetics*) and the *Parivrājakas* (*mendicants*) including those *Brahmachāris* who observe the rules of their order all life through—men who fulfil their religious obligations, by reliance on the dictates of the *sāstra* and by penance,—as also those who, according to another *Śruti*, adore the truthful Brahma *Hiranya garbha*, are the people who "attain to *Archī*," (light) that is the presiding deity of *Archī*, and the other regions described in the text and not the adorer of Brahma without attributes [whose reward is immediate emancipation]

* Vide ante p 77

† For according to the *Śruti*: "It is without parts; It is without action; It is all tranquil, &c"—*A sandogīhī*.

beyond the boundary of the altar (datta), are borne, after death, to [the regent of] darkness [dhuma] From [the regent of] darkness [they proceed] to [that of] the night, from [that of] the night to [that of] the dark fortnight, from the dark fortnight to [that of] the six months during which the sun has a southern declination, from the six months of the winter solstice they attain not the year,

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6 "From the scattered cloud proceeds condensed or raining cloud, which rains From that proceed rice, corn, annuals,

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trees, sessamum, lentils and the like Now, verily it is difficult to descend therefrom * Those who eat rice and procreate, become manifold

7 "Thereof he, whose conduct is good, quickly attains to some good existence, such as that of a Bráhmāna, a Kshetriya or a Vaisya Next, he who is viciously disposed, soon assumes the form of some inferior creature, such as that of a dog, a hog, or a Chandála

8 "Now, those who have not come to either of these two ways—become small creatures of repeated birth They are born and they die This is the third place or 'receptacle' This is the reason why the place [where men go to after death] filleth not This is the reason why [this career] should be detested thereof is the verse

9 "The robber of gold, the drunkard who drinks spirit, the defiler of his master's bed, and the murderer of a Brahman, are debased and filthy, and filthy, so is he who associates with these four "

10 Now, he, who thus knoweth the five fires, never becomes afflicted by sin, even if he associate with these vicious people He remaineth pure and holy and of virtuous region, who knoweth—verily who knoweth—this

SECTION VI

1. Prachínaríla son of Upamanyu, Satyanajna son of Pulaha, Indradyumna son of Bhallaba, Jana son of Sárkarásha, and Badila son of As'vatarís'a were great householders and knowers of the Veda They met together and discussed: "Which is our soul and which is Brahma?"

2 [Being unable to come to a conclusion] They decided, "Let us go to Uddálaka son of Aruni, who has lately learned of the soul Vais'vánara" They repaired to him

3 Of a truth he [Uddálaka] resolved [in his mind]. "These great householders and knowers of the Veda will question me,

* It is not distinct whether the descent is to be from the cloud or from the rice, &c

but I shall not be able to explain all their queries, I should therefore point out to them some other tutor "

4 He said to them "Sirs Let us go to Aswapatí, son of Kekaya, who hath lately learned of the soul Vais'wanara " Of a truth they went to him

5 He [As'wapatí] caused [his dependants] to receive them with due respect On the morrow, appearing before them, [and offering some wealth] he [asked them to accept thereof, but being refused and thinking that he had committed some fault] said ' There is no thief in my kingdom, nor misers, nor drunkards, nor neglecters of the household fire, nor ignorant people, nor adulterers much less adulteresses," and [on being told that they sought not wealth, thinking that they refused, because his offering was insufficient,] continued "Venerable Sirs, I wish to perform a sacrifice, and at that sacrifice the allowance of an officiating priest shall be offered to each of you Remain with me Sirs [for a time] "

6 They replied "Give that to your guests what they seek you know of the soul Vaiswánara, explain that unto us "

7 He answered them ' I shall tell you [about it] to-morrow morning " On the morrow they came to him, bringing the usual sacrificial woods with them Without investing them with the Bráhmancial thread he said

SECTION VII

1. "O Aupamanyava, to which soul do you offer your adorations ?" * "To the heaven [diva], O king, O Lord " [replied he] ' The soul," returned the first, "whom you adore is verily the glory [Sutejá] of the Universal Soul (Vaiswanara) hence it is that the juice of the moon plant is seen to be well and fully† expressed in your family

* Let What soul do you adore

† *Pracuta* from *pra* well and *suta* the moon plant and *Amita* from *dag* full complete and *suta* The first term is applied to the expression of the juice for an occasional "two's difference" between "well" and "complete"

2 And you consume food (with good appetite) and behold dear objects (for) he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The wind is the breath of that Soul. Your breath would have [however] passed from you, had you not come unto me "

SECTION XV.

1 He then said to Jana, "O Sárkaráshya, to which soul do you offer your adorations?" "To the sky, O Lord, O king" [replied he. Aswapati] said, "The soul, whom you adore is the multiform manifestation [Vahula] of the Universal Soul, hence are you full of wealth and tenants,

2 And hence do you consume food [with good appetite] and behold dear objects, for he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The sky is the trunk of that Soul. Had you not [however] come unto me, thy trunk would have dried up "

SECTION XVI.

1 He then said to Budila Aswataráswa, "O Byághrapáda, to which soul do you offer your adorations?" "To water, O Lord, O king," [replied he Aswapati] said "The soul whom you adore is the wealth [rayi] of the Universal Soul, hence are you wealthy and healthy,

2 And hence do you consume food (with a good appetite) and behold dear objects, [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory who thus adoreth the Universal Soul. The water is the pelvic region of that soul. Had you not [however] come to me, your pelvic region would have been severed from your body."

SECTION XVII

1 He then said to Uddîṣṭka Aruni, "O Gantama, to which soul do you offer your adorations?" "To the earth, O ling, O Lord" [replied he Aswapati] said, "the soul whom you adore is the feet of the Universal Soul, hence are you well established in descendants and cattle

2. "And hence do you consume food [with a good appetite] and behold dear objects, [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul The earth is the feet of that Soul Had you not [however] come to me your feet would have lost their energy "

SECTION XVIII

1 Next, addressing them all, he said, "You consume food, knowing the Universal Soul to be many, but he, who adoreth that Universal Soul* which pervadeth the heaven and the earth,† and is the *principal* object indicated by [the pronoun] I, consumeth food every where and in all regions, in every form and in every faculty

2 "Verily of that All pervading Soul, the heaven is the head, the sun is the eye, the wind is the breath, the sky is the trunk, the moon is the fundament, and the earth is the feet The altar is His breast, the sacrificial grass constitutes the hair

* In Sanskrita *वेद्यानर*, which according to Sankara may mean he who ordains (nayati) the rewards and punishment due to the virtue and vice of all mankind (viswân) or he who is the soul of creation *viswa* and *nara* or he whom all mankind reckon as their soul The lexicographical meaning of the word is fire that however is not the object alluded to in the text

† He whose extension *प्रदक्षु* is the span between the heaven and the earth or whom the Śiâstra describes (*दक्षदक्षि*) in detail (*प्र*) as extending from the heaven to the earth

of His body, the household or Gárhapatya fire forms His heart, the Annáhárya páchana fire forms His mind, and the Ahavaniya fire His face *

SECTION XIX

1. "Therein, whatever food is first brought, that forms the first oblation. He (the wise) who knows it, the first mouthful, to be the first oblation, should offer it with the words, "I offer it to Prána" [Pránáya swaháh] Life (Prána) is thereby satisfied.

2. By the satisfaction of Prána vision is satisfied, by the satisfaction of vision the sun is satisfied; by the satisfaction of the sun the heaven is satisfied, by the satisfaction of the heaven whatever depends upon the sun and the heaven is satisfied, through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Vedic glory

SECTION XX.

1. "Now, that which is the second oblation should be offered with [the words] "I offer this to Vyána," [Vyánáya swaháh] Thereby is Vyána satisfied

2. "By the satisfaction of Vyána audition is satisfied, by the satisfaction of audition the moon is satisfied, by the satisfaction of the moon the quarters are satisfied, by the satisfaction of the quarters whatever depends upon the moon and the

* The soul is assumed to be the sum total of five vital airs which support the body,—the *prana* (*πνεύμα*) of the Greek philosophers, they are Prana or breath, Vyana or the air diffused all over the body. Apāna the flatus in the lower intestines, Samāna or the air essential to digestion, and Udana or that which rises up the throat and passes into the head.

quarters is satisfied, through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Vedaic glory

SECTION XXI

1 "Now that which is the third oblation should be offered with [the words] "I offer this to Apána" [Apánáya swahá] Thereby is Apána satisfied

2 "By the satisfaction of Apána speech is satisfied, by the satisfaction of speech Agni is satisfied, by the satisfaction of Agni the earth is satisfied, by the satisfaction of the earth whatever depends upon the earth and Agni is satisfied, through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour, and Vedaic glory

SECTION XXII

1 "Now that which is the fourth oblation should be offered with [the words] "I offer this to Samána," [Samánáya swahá] Thereby is Samána satisfied

2 "By the satisfaction of Samána the mind is satisfied, by the satisfaction of the mind the cloud is satisfied, by the satisfaction of the cloud the lightning is satisfied, by the satisfaction of the lightning whatever depends upon the lightning and the cloud is satisfied, through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle food, splendour and Vedic glory

SECTION XXIII

1 "Now, that which is the fifth oblation should be offered with [the words] 'I offer this to Udána' [Udánáya swahá]. Thereby is Udána satisfied

2 "By the satisfaction of Udana the wind [Váyu] is satisfied, by the satisfaction of the wind the sky is satisfied, by the satisfaction of the sky whatever depends upon the sky and the wind is satisfied, through its satisfaction, [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Vedic glory.

SECTION XXIV

1 "He, who without knowing this performs a fire—sacrifice, [has the same reward as he] who, forsaking burning coals, pours his oblation upon ashes

2 "Next, with regard to him who knowing this performs a fire sacrifice, the sacrifice is complete every where and in every region, in every form and in every faculty [of the body]

3 As reed-tops when cast on fire [readily] burn to ashes so do the sins of him who, knowing all this, performs a fire-sacrifice

4 Therefore verily, were he, who knows this, to offer the remnant of his food [even] to a Chandāl, he would effect an offering to the All-pervading Soul therefore is the verse

5 "As in common life hungry children look up to their mothers, so do all creatures look up to the fire sacrifice (*agni hotra*)—verily they look up to the fire sacrifice"

SIXTH CHAPTER

SECTION I

1. Hari! Om! Of a truth there lived Swetaketu son of Aruni. Unto him said his father, "O Swetaketu, [go and] abide as a Brahmachári [in the house of a tutor], for verily, child, none of our race has neglected the Vedas* and thereby brought disgrace on himself"†

2 Of a truth he having repaired to a tutor, on his twelfth year, and studied all the Vedas to the twenty fourth year of his age, returned home, a vain minded [youth], confident of his knowledge of the Vedas, and proud

3 Unto him said his father, "O Swetaketu, since you are, child, so vain minded, so confident of your knowledge of the Vedas, and so proud, have you enquired of your tutor about that subject which makes the unheard of heard, the unconsidered considered, and the unsettled settled?"

4 "What is that subject, O Lord?" "Verily, child, as the knowledge of [the nature of] a single clod of earth makes manifest [the nature of] all earthen objects [and she vs] that the various [fictile] fabrications indicated by different words and names are of a truth only earth—

5 "Child, as the knowledge of [the nature of] a single [lump of] gold, shows that all articles of gold indicated by different words and names, are mere variations of form, but in truth gold alone—

* Lat not reading अनन्य

† Lat Has become *Brahmachárin* or a friend or relation of a Bráhmāna, but not himself a Bráhmāna.

The commentator supposes that after this injunction Aruni must have proceeded on a pilgrimage or else being a learned man he would have himself taught his son, instead of sending him to a foreign tutor

6. "Child, as by a knowledge of the nail cutter, all iron instruments are known to be modifications of that substance, differing only in name and words, but of a truth iron alone, so is the subject [I allude to"]

7. "Verily my learned tutors [said Svetaketu] know it not. Had they known it, why should they have omitted to impart it to me? Lord, do you relate that unto me?" "Be it so, child," said the father.

SECTION II

1. "Before, O child, this was a mere state of being* (sat), one only, without a second Thereof verily others say 'Before

1 *Sat*, is that substance which is mere being or existence, it is invisible (अक्ष), indistinct, all pervading, one only, without defect, without members, knowledge itself, and that which is indicated by all the Vedāntas The word *eva*, 'mere,' is used to make the declaration positive But what does it make positive? We say in reply that this world, which we see with its name and form, full of actions and mutations, was [at one time in a state of] mere being and this *assertion* is made positive by the connexion of *eva* with the word "it was," *āsīt*

* The use of the word *existence* would have perhaps obviated the necessity of the periphrasis—"a state of being," but *existence* (*existere*) according to the occidental metaphysicians is the actuality of essence it is the act by which the essences of things are actually in *verum natura*—beyond their causes; whereas—the object here is to imply a state when things are in the objective power of their causes: *scilicet* before they are produced by their causes This state is best indicated by the *va* or ' that which is of the ancients, and we have therefore used its English equivalent "being" and its periphrasis—or the nearest, though not the most elegant, version of the Sanskrit *sat* The Upanishad here enters upon the most important ontological question—a belief in *va* or as opposed to *va* or—in one and not in many fundamental principles of things, and a correct appreciation of the term, therefore, is of the utmost consequence

this was non-being, one alone, without a second; from that non-being proceeds the state of being ' "

When was the world so? It is replied, "before," i.e. anterior to the time of the creation of this world. Then is the world not in existence now, which you describe was in a state of being before? No, not so. Why then the qualification "before?" Then now it is in a state of being, and has become the object of our senses by its name, form and other qualifications, and is indicated by the word "this," while "before," i.e. anterior to the time of its creation, it could be indicated only by the word *sat* "being," and understood only by the idea of being, and therefore it is said, "before this was mere being."

No substance can be declared before its creation to be *this*, of such a name and such a form, and yet its existence can easily be conceived, just as on waking from a deep sleep, one feels that during his sleep he was merely in existence [but bereft of all actions], so was the world in existence or in a state of being before its creation. Again, in this world when one observes, in the morning, a potter intent on making wares with his clay, and having passed the day in another village on his return in the evening, sees a variety of pots, pans and other wares, he says these pots and pans were in the morning mere clay, so is it said [with reference to the world] "this was in a state of mere being before."

"One alone" that is one unconnected with every thing that might relate to it.

"Without a second" in the case of a pitcher, or other earthen vessel, there is, beside the clay, the potter, &c., who give it shape, but in the case of the being in question the epithet "without a second" precludes all coadjutors or co-efficients. "Without a second" (consequently means) that nothing else existed along with it.

But do not the Vaiseshikas include every thing in the word *sat*, being? By them both substances and their qualities are indicated by the same word *sat*, and we accordingly see such expressions as 'substance is being' [*sat dravyam*] 'quality is being' [*sat guna*] 'action is being' [*sat karma*]

2. He continued "but of a truth, O child, how can this be? How can being proceed from non being? Before, O child, this was only being, one only, without a second

It may be so at present, but the Vaiseshikas do not recognize that an object before its creation is in a state of being, on the contrary they maintain the unreality* [asatwa] of objects before their creation, and do not wish to uphold (the doctrine) that "the being one alone without a second" existed before. Hence it is evident that the being here indicated is other than what is indicated by the Vaiseshikas, particularly from the instance quoted of the clay, potter, &c

"Thereof" : e in this discussion about the being before creation, some Vaināshikas after defining what is substance, maintain, that before the creation of this world, only a non being, or a total absence of every thing, alone without a second existed. The Buddhas imagine a total absence of substance before creation, but do not advocate for any thing antagonistic to being like unto the Naiyāyikas, who maintain all substance to be (double) being or reality and its opposite

But if the Vaināshikas maintain "only the absence of being before creation, how do they say that before creation, a non being alone without a second existed," indicating thereby its relation to time, number, and individuality?

Well, it is inconsistent in those who maintain the absence of substance [before its creation], the belief of non being itself is inconsistent, for that implies the inconsistency of the non being of those who maintain such non existence

But we admit his existence now, and deny it only before creation

That won't hold good, for if there be no proof extant of the existence of a being before creation, the same will apply to that of a non being at the same time. It may be argued that the meaning of a word being the image it conveys to the mind, how can you have a

* That which did not exist before is substance, says the author of the *Tārā-saṅgraha* कार्यं प्राग्भावं प्रसिधेयम्।

3 "It willed* 'I shall multiply and be born' It created heat † That heat willed 'I shall multiply and be born' It created water ‡

"Therefore wherever and whenever any body is heated or perspires, it is from heat that water is produced

4 "The water willed, 'I shall multiply and be born' It created aliment Therefore wherever and whenever rain falls, much aliment is produced, verily it is from water that aliment is produced

meaning in the words "a non being alone existed without a second," and if there be no meaning in the words they become absurd But there is no harm in this expression, the object being only the exclusion of being, for being implies the image of existence, and the expression "one alone without a second" and "existed" are its epithets, and by the addition of a negation to the word *being* all that was indicated by it is excluded

Would it thence follow that whatever we see is false, as the impression of snake produced by a rope? No Truth alone being conceived in different forms, we assert that such a substance as falsehood never and nowhere exists

3 The object of this chapter is to show that a knowledge of the whole of the Vedas proves worthless, unless accompanied by a knowledge of the Deity

7 It is improper to speak ill of one's tutors, but the dread of being sent back to his tutors, makes Swetaketu surmise that they knew not the subject mooted "

* *Lit* He saw The expression *adīśāto* 'seeing' in the case of inanimate heat and water is metaphorical, says Sankara.

† That which burns digests, gives light and is red. According to Sankara it is presumed that the Intelligence first created space, then wind and then heat as described in the Taittiriya Upanishad.

‡ The word *ap* in Sanskrit is always used in the plural, but for the sake of consistency we have here retained the singular form

SECTION III.

1. "Verily of all these living objects there are three sources, viz, oviparous, viviparous, and sprouting objects *

2. "That Deity willed 'entering these three objects (*devatás*) in the form of life† (*jívátmá*) I shall be manifest in various names and forms.

2. (It may be said that) it would not appear consistent for a divine omniscient deity intelligently to wish to enter a created body, the receptacle of innumerable evils, and undergo the fruits thereof (Nor is it consistent that) being independent, (he should cease to be so) by amalgamation with a subordinate (In reply) I admit that it would not be consistent if the Deity were to enter (a body) and undergo the sufferings individually, without any transformation. But such is not the case. How so? Because of the words "in the form of life (*Jivátma*)" *Jiva* (life) is but the reflection of the Supreme Deity. It is produced by its relation to intelligence (Buddhi) and other subtle elements, like the image of the sun in water or of a man in a looking glass. The relation to Buddhi of that Deity of inscrutable and endless power and the reflection of his intelligence have for their instrumental cause the ignorance of his true nature, and from them proceed the feelings of "I am happy," "I am suffering," "I am ignorant," &c. Entering into mundane objects in the form of a reflection that Deity in his own self is not involved in any corporeal pleasure or pain. As a human being or the sun by entering a mirror or water in the form of a reflection, does not acquire the defects of the reflecting surface, so is the case with the Deity. Thus in the *Kaṭha Upanishad*, "as the sun although the eye of the whole world, yet is not affected by the defects of the (observing) eye or of external causes, so the Soul as the inner Soul

* The commentator explains why the oviparous and other creations are made the sources instead of eggs, wombs and seeds, by observing that the eggs &c cannot come to existence unless they proceed from their parents, and hence the true sources are the parents and not their issue.

† The form he had conceived. SANKARA

3 "I shall convert each of these three sources into a trinary form" * That Deity entering the three elements (devatás) in the form of life manifested them with (due) names and forms.

4. "Them did he convert into trinary forms Learn from me, my child, how these three elements each became a trinary form

SECTION IV.

1 "The redness of Agni is due to heat, its whiteness to water, and its darkness to earth, hence Agni ceases to be Agni † It is nothing but a word, it is an effect and is nominal Its three forms are alone true

of all being is not affected by mundane causes, because it is beyond them" Chap V verse 11 "Like unto space it pervades all and is eternal" Again in the Vájasaneyā Upanishad "He seems as if reflecting as if moving" ‡

(It may be argued that) if life (*Jīva*) is nothing but a word, it is then false, and what has it to do with this or a future world? But there is no harm in that truth being its essence, it is taken as truth All objects in their varied names and forms are true when associated with the Truthful Soul and false when separated therefrom All transformations owe their origin to words they are nominal, and the maxim is perfectly true in the case of life The saying is "as is the Deity so is the offering" (i.e. the life itself being but a mere reflection its relation to the fruits of action cannot be more substantial) Hence in maintaining the reality of all actions and mutations in relation to the Soul and their unreality when disassociated therefrom the Yajñikas cannot attribute any fault

* i.e. each to be divided into two parts and one of them to be subdivided into two parts which are to be mixed with the halves of the other two, so that each trinary form will include half of one and a quarter of each of the two other elements. *SANKHARĀ.*

† This commentator explains this by a very appropriate illustration. "A cloth is an aggregate of threads remove them, and the cloth ceases to be So Agni is an aggregate of its three qualities if taken away it is no longer existent

‡ This sense does not occur in the Vájasaneyā Upanishad

2. "The redness of the Sun is due to heat, its whiteness to water, and its darkness to earth. Hence the sun ceases to be the sun. It is nothing but a word, it is an effect and is nominal. Its three forms are alone true.

3. "The redness of the moon is due to heat, its whiteness to water, and its darkness to earth. Hence the moon ceases to be the moon. It is nothing but a word, it is an effect and is nominal. Its three forms are alone true.

4. "The redness of lightning is due to heat, its whiteness to water, and its darkness to earth. Hence the lightning ceases to be lightning. It is nothing but a word, it is an effect and is nominal. Its three forms are alone true.

5. "Verily, knowing thus the great house holders and knowers of the Vedas (srotrias) of yore said, 'From this day none of us shall talk of anything of which he has not heard, nor considered, nor known, for of a truth, hence he has learnt (everything)'

6. "Whatever appeared to them red, they knew to be due to heat, whatever appeared to them white, they knew to be the form of water, and whatever appeared dark they attributed to the earth.

7. "Verily whatever appeared to be inscrutable they took to be a union of these three elements (devatas). Now of a truth learn from me, my child, how every object (devata) becomes threefold in living beings.

SECTION V

1. "Aliment when consumed becomes threefold, the gross particles become excrement, the middling ones flesh, and the fine ones the mind.

2. "Water when drunk becomes threefold the gross particles become urine, the middling ones blood, and the fine ones respiration (prana).

3 "Heat, when consumed,* becomes threefold, the gross particles become bones, the middling ones marrow, and the fine ones speech

4 "The mind, my child, is (the result of) aliment, the *prāna* is (that of) water, and speech (is that of) I eat " "Will it please my Lord to explain this again unto me " "Be it so, my child "

SECTION VI

1 "My child, when curd is churned, its fine particles which rise upwards, form butter

2 "Thus, my child, when food is consumed, the fine particles, which rise upwards, form the mind

3 "Again, my child, when water is drunk, the fine particles, which ascend upwards, form the *prāna*

4 "My child, when heat* is consumed, the fine particles, which rise upwards, form speech

5 "(Hence) verily the mind is aliment, the *prāna* water, and the speech heat " "Will it please my Lord to explain this again unto me ?" "Be it so, my child "

SECTION VII.

1. "Now my child, is sixteen fold † Let him not eat for fifteen days, but let him drink according to his desire, for life is formed of water, and if it be sustained thereby it will not leave him "

2 Verily he (Swetaketu) did not eat for fifteen* days Then did he repair to the tutor and enquire, ' Sir, what shall I repeat

* The commentator observes that by heat heat producing articles such as oil and butter are meant

† The commentator does not explain what is meant by the epithet sixteen fold The text of the *Praṇa* however leaves no doubt as to what is here alluded to Vide Poer's translation p 140

now?" (The father said,) "Do you, my child, repeat the Rig, Yajur and Sâma hymns" He replied, "Sir, of a truth none of them occurs (now) to my memory"

3 Unto him said the tutor, "My child, when a large fire leaves a small remnant insignificant as (the spark of) the fire-fly, it cannot consume much (fuel, if the same be at once heaped over it); so of your sixteen parts only one now remains, and therefore you remember not the Vedas. Do you go and eat (first) what is meet,

4. "And then will you learn from me" Verily, he ate, and then repared to his tutor.

5. "O my child, as a small remnant, insignificant as (the spark of) the fire-fly, of a large fire invigorated with little bits of hay or straw becomes powerful and able to consume much,

6 "Even so when the last single remnant of thy sixteen parts is invigorated with food, you are enabled to understand the Vedas. Verily, the mind, my child, is made of food, the prâna of water, and the speech of heat" Of a truth he understood—verily he understood this

SECTION VIII

1. Uddâlaka son of Aruṇa, unto his son Swêtaketu, said, 'Learn from me, my child, the nature of sleep When man assumes the epithet 'sleeping' he identifies himself with the Universal Soul (*sat*, truth) he attains his self (*swa*), therefore he is said to be *swapiti* ('sleeping'), for then he attains his self'

2 "A bird tied to a string after flying towards the sides and finding no place of rest, at last has recourse to the spot to which it is tied Even so the mind, my child, after roaming towards all sides and failing to obtain a resting place, at last

* A play on the word *swa* "self" and *swaps* to sleep Analogues like unto this occur very frequently in the Upanishads Sleep and death are here taken as synonymous

takes the shelter of the Soul (prana) Verily the mind has the Soul for its tie-rope

3 ' Learn from me, my child, the nature of hunger and thirst When man assumes the epithet 'hungry' (Asishati) verily water then carries down the food, (through his gullet) Those who lead cattle are called *gonaya*, those who lead horses are called *asanaya*, those who lead men are *purishandya*, accordingly water (which leads down food) is called *asanaya* Thereof this (body) is a product Think not, O child, that it has proceeded without a cause "

4 (What is its cause, enquired Svetaketu) " Where can be its cause (answered his father) except in aliment? Thus, my child, you should know water to be the cause of the product aliment Thus again heat is the cause of the product water, and of that product heat Truth is the cause Hence verily, my child, all the varied objects of the universe have the Truth for their origin

5 ' When man assumes the epithet 'thirsty,' it is heat that carries down the drink through his gullet Those who lead cattle are called *gonaya*, those who lead horses are called *asanaya*, those who lead men are called *purushaniya*, and accordingly heat is called *udanna* (carrier of water), thereof this (body) is the product Think not, my child, that it has proceeded without a cause "

6 ' What is its cause? " (enquired Svetaketu) " What can be its cause but water? (replied his father) Thus, my child, you should know heat to be the cause of the product water, and of that heat know Truth to be the cause Hence verily, my child all these varied objects of the universe have the Truth for their origin, sustenance and end How each of these three objects becomes threefold in man has been already described When man departs (this life) his speech merges into the mind, the mind merges into life, the life into heat, and the heat into the Supreme Deity This is its abstract form

7 "All this universe has the (Supreme) Deity for its life That Deity is Truth He is the Universal Soul Thou art He, O Svetaketu "

"Will it please my Lord to explain this farther unto me?"
 "Be it so, my child " replied the tutor

SECTION IX

1 "As the bees, my child, intent upon making honey, collect the essences of various trees from different quarters and reduce them to one uniform fluid,

2 "Which no longer retains the idea of its having belonged to different trees, so, my child created beings when dead, know not that they have attained the Truth *

3 "They are born again in the form in which they lived before, whether that be of a tiger, a lion, a wolf, a bear, a worm, an insect, a gnat, or a musquito

4 "That particle which is the Soul of all this is Truth, it is the Universal Soul O Svetaketu, thou art that " "Will it please my Lord, to explain it again unto me?" "Be it so, my child," replied he

SECTION X

1 "These rivers, my child proceed from the East towards the West, thence from the ocean (they rise in the form of vapour and dropping again they flow towards the South and) merge into the ocean Here as they do not remember what they were,†

4 "Men having slept in their homes repair to a distant village and there remember that they have come away from their houses, but created beings do not remember that they have come away from the Truth Why so —this is the quest on which the father is to explain

* *Satisampad'ja* merge g in t uth

† L.A. has I am thus I am this

2 "Even so all these created beings, having proceeded from the Truth, know not that they have issued therefrom. They therefore become of the form they had before, whether that be of a tiger, a lion, a wolf, a bear, a worm, an insect, a gnat, or a musquito.

3 "That particle which is the Soul of all this is Truth, it is the Universal Soul. O Swetaketu, thou art that."

"Will it please my Lord to explain it (once) again unto me (how beings after attaining, during sleep and after death, the one Universal Soul, do not lose their identity?)" "Be it so, my child," replied he.

SECTION XI

1 "My child, were one to strike once on the root of yonder wide-spreading tree, it would discharge (a little of its) sap. Struck over on the middle the tree would (still) discharge its sap. and so would it if it were struck once on the top. Pervaded by life it would continue to draw the humours (of the earth) and thrive.

2 "(But) thereof when life forsakes one of the branches, it dries up. When a second is forsaken, it dries up. When a third is forsaken, it (too) dries up, and when the entire tree is forsaken by life, the whole dries up. Verily, know my pupil," continued he,

3 "When this (body) is forsaken by life it dies, but the life dies not. That particle which is the soul of this (body) is Truth, it is the Universal Soul. O Swetaketu. Thou art that."

"Will it please my Lord to explain it once again unto me, (how the creation proceedeth from the invisible Truth which has neither name nor form and is mere existence)?" "Be it so, my child," said the father.

SECTION XII

1 "Bring me a fruit of the Nyágrodha* tree" "Here it is, my Lord," said the pupil "Break it" "It is broken, my Lord" "What do you perceive in it?" "Some very small seeds, my Lord" "Will you, dear, break one of them?" "Here, I have broken it, my Lord" "What do you perceive in it?" "Nothing, my Lord"

2. Unto him said the father, "Where my child, you perceive nothing, there dwells invisibly a mighty Nyágrodh"

3 "Mind it, my child, that particle which is the soul of all, this is Truth—it is the Universal Soul O Swetaketu, Thou art that"

"Will it please my Lord to explain it once again (how, since the creation proceeds from the Truth it does not attain permanence—truthfulness?)" "Be it so, my child," said the father

SECTION XIII

1 "Dissolve this salt in that water, and appear before me to-morrow morning" He did so Unto him said (the father), "My child, find out the salt that you put in that water last night" The salt, having been dissolved, could not be made out (Unto Swetaketu said his father,) "Child,

2 "Do you taste a little from the top of that water" (The child did so After a while the father enquired,) "How tastes it?" "It is saltish," (said Swetaketu) "Try a little from the middle" (He did so The father then enquired,) "How is it?" "It is saltish," (replied the son) "Taste a little from the bottom," (ordered he The son did so The father then enquired,) "How is it?" "It is saltish" "If so (throwing it away) wash your mouth and grieve not" Verily he did so, (and said to his father,)

* Here the *Ficus indica* is evidently meant although the word is also applied to the *Mimosa alba* and the *Solanum cucullata*

"The salt that I put in the water exists for ever, (though I perceive it not by my eyes, it is felt by my tongue)" (Unto him) said (his father,) "Verily, such is the case with the Truth, my child Though you perceive it not, it nevertheless pervades this (body)

3 "That particle which is the soul of all this is Truth, it is the Universal Soul O Swetaketu, Thou art that"

"Will it please my Lord to explain farther (how, like the salt which though invisible is still perceptible by the tongue, can the Soul, the cause of the world, unperceivable by the organs of perception, be grasped by the mind—the Soul by not attaining which, I am unblest, and by attaining which I am blest, and what means exist for its attainment)?" "Be it so, my child," replied (the father)

SECTION XIV

1 "O my child, in the world when a man with blind folded eyes is carried away from Gandhara* and left in a lonely place, he makes the East and the North and the West resound by crying, 'I have been brought here blind folded. I am here left blind folded'

2 "Thereupon (some kind-hearted man) unties the fold on his eyes and says, 'This is the way to Gandhara, proceed thou by this way' The sensible man proceeds from village to village, enquiring the way, and reaches at last the (province) of Gandhara Even thus a man who has a duly qualified teacher learns (his way) and thus remains liberated (from all worldly ties) till he attains (the Truth—Moksha)

3 "That particle which is the soul of all this is Truth—it is the Universal Soul O Swetaketu, thou art that"

"Will it please my Lord to explain farther (by example, how one attains the Truth)?" "Be it so my child," replied (the father)

* This word is used in the plural in the sanskrit text

SECTION XV

1. "My child, when a man is laid up with a mortal illness, his relations surround him to render him service and enquire, 'Do you recognise me, do you recognise me?' He recognises them until his speech merges into his mind, his mind merges into his life, his life merges into heat, and the heat into the Supreme Deity

2. "When his speech is merged into his mind, and his mind is merged into his life, his life is merged into heat, and heat into the Supreme Deity, he recognises them not

3. "That particle which is the soul of all this is Truth—it is the Universal Soul O Swetaketu, thou art that"

"Will it please my Lord to explain farther (by an example, why the ignorant, after death should return to this world, while the liberated does not, although the dead and the liberated seem equally to attain the truth)?" "Be it so, my child," replied (the father)

SECTION XVI

1 "O my child, when a man (suspected of theft) is brought with his hands tied up and told, 'Thou hast stolen' (He denies The magistrate thereupon orders) 'Let the hatchet be heated for him,'* If he should happen to be the author of the theft, and seek to protect himself in untruth, he, the upholder of untruth, enveloping his soul in an untruth, grasps the heated blade and is burnt as well as punished

2 "While, if he happened not to be the author of the theft, and be desirous of making himself truthful, he, the upholder of truth, enveloping his soul in truth, grasps the heated blade which burns him not, and liberates himself (from his fetters)

3 "Even as he, (by the intervention of truth,) escapes from the heated blade, so all this has truth for its soul, it is the Truth,—it is the Universal Soul O Swetaketu, thou art that"

Thus verily was he instructed—thus was he instructed

* Adverting to the ordeal by fire

SEVENTH CHAPTER.

SECTION I.

1. Om! Of a truth Nârada repaired to Sanatkumâra. He said, "Dign to give me instruction, O Lord." Unto him said the other, "Relate unto me what you know, I shall then teach you what is beyond."

2. He replied "O Lord, I have read the Rig veda, the Yajur Veda, the Sâma Veda, fourth the Atharva Veda, fifth the Itihâsa and Purâna,*

* The words Itihâsa and Purâna occur twice in this Upanishad, first in the 3rd chapter (section IV verse I. ante p. 53) in connexion with the Atharva Angirasa hymn, and as the fourth from the Rig Veda, or next in order after the Sâma Veda, and here as the fifth or immediately after the Atharva Veda. But Sañkara does not explain them further than by calling them the fifth Veda पञ्चम वेद । In commenting upon the phrase *Vedānam Veda* he adds "of the Vedas or of the five including the Bhârata," (वेदानां भारतपञ्चमानी) which would imply that the Bhârata, by virtue of its being an Itihâsa, was a Veda. The Bhagavat Purâna has the same idea. In the 4th chapter of the first book of that work there is a passage which says, "Vyâsa, having rescued the four Vedas Rig, Yajur, Sâma and Atharva, relates the Itihâsa and Purâna which form the fifth Veda" शृण्वन्तुः सामाथर्खाथानां वेदाश्चत्वारो उद्भूताः । इतिहासः पुराणश्च पञ्चमो वेद उच्यते ॥२०॥ This is however opposed to the interpretation given by Sañkara in the Bra-

had Aranyaka Upanishad (Chap. IV. Verse) There he states that the Itihâsa alludes to such passages in the Vedas as advert to anecdotes, such as the anecdotes of Urvashi, Pururava, &c and such expressions as 'the gods and the demons fought of yore,' and the Purana relates to ancient historical references, such as, 'the world did not exist before, &c.' Nâdhavâcharya has explained this apparent contradiction by observing that the words Itihâsa and Purana are common terms and apply to all works which contain historical narratives. He says that "like the six Angas the Puranas, &c are adapted to give a knowledge of the Vedas and are therefore worthy objects of study. Thus in Yajurvedyâya 'the Purâna, Nyâya, Munnâsa, Dharma'sâstra and the Vedângas, in all fourteen, are Vedas the receptacles of learning and virtue.' Again 'the Veda is made manifest through the agency of the Itihâsa and Purâna.' Further, 'The concise Veda dreads the two,' (Itihâsa and Purâna, lest they should misrepresent it) It has been elsewhere said by him 'The anecdote, of Harischandra, Nachiketa and others related in the Atareya, Taittiriya, Kathaka

grammar,* rituals, the science of numbers,† physics,‡ chronology,§ logic, polity,|| technology¶ the sciences cognate to the Vedas,* the science of spirits,† archery,‡ astronomy, the science of antidotes,§ and the fine arts || All these have I read, O Lord

and other Śakṣās, which are calculated to develop the knowledge of virtue and Brahma, have been made clear in the Itihāsa. The accounts given in the Upanishads of creation, preservation and destruction have been developed in the Purāṇas like the Brahmya, Vaiṣṇava, &c" and therefore they are eulogistically called Vedas.

This view of the meaning of the words Itihāsa and Purāṇa is supported by the Buddhists, who style all their narrative works Purāṇas, and reckon the Biography of Śakya as the Purāṇa *par excellence*.

यद्वचनं पुराणादीनामपि वेदायंज्ञानोपदेयं दृष्ट्वा विशाखानन्वयाद्यज्ञ-
वल्केन स्मर्यते ।

पुराणस्यावसीमासा धर्मशास्त्रादभिहितः ।

वेदा स्थापनानि विद्याना धर्मस्य च चतुर्दशेति ॥

इतिहासपुराणाभ्यां वेद समुपवृत्तयेदिति ।

विभेदस्यश्रुताद्देहो मोक्षश्च प्रचरेदिति । अन्यत्रापि स्मर्यते । ऐतरेय-नेतिदीप-
काटकादिशास्त्रास्तुतानि चारण्यद्रन्नाधिकेतादुपाख्यानानि धर्मज्ञानवशेषश्रुतानि
तेषु तेष्वितिहासग्रन्थेषु स्मर्यते । उपनिषद्भुक्ता स्मृतिस्मृतिसादयो ब्राह्म-
विष्णवादिपुराणेषु स्मर्यते ।

* In the original this word is expressed by the phrase *Vedana n Veda*, because, says ŚAṆKARA, the Vedas are understood by its aid

† *Ras* Arithmetic and Algebra.

‡ *Dasa* the science which treats of accidental physical occurrences

§ *Nidhi*, the science which regulates the division of time into mahakāla
kala, &c

|| *Vakavakyam, Ekavyanam* It is worthy of note that at the time when this Upanishad was composed the words now most in use to indicate logic and polity—*tarka* & *āstra* and *mitra* & *āstra*, were unknown or not current

¶ *Deva Vidyā*—Nirukta, "glossarial explanation of obscure terms especially those occurring in the Vedas"—WILSON

* *Brahma Vidyā* Articulation, ceremonies and prosody

† *Bhuta Vidyā*

‡ *Khetra Vidyā*

§ *Varpa Vidyā*

|| *Draṇyana Vidyā* the science of making essences, of dancing, singing, music, architecture, painting, &c (s'ulpa)—ŚAṆKARA

3 "Thus do I know, Sir, the mantras or words only, and not the spirit (thereof) I have heard that the worldly afflicted can find relief through men like unto your lordship Even I am, O Lord, in grief Pray relieve me from my affliction" Unto him said Sanatkumâra, "All that you have learnt is nominal

1 "The names only of the Rig Veda, the Yajur Veda the Sama Veda, fourth the Atharva Veda, fifth the Itihâsa and Purana, grammar, rituals, the science of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Vedas, the science of spirits, archery, astronomy, the science of antidotes, and the fine arts,—these are names only that you have adored

5 "(Hear from me what is the reward of him) who adores the name (itself) as Brahma. He who believes the name itself to be Brahma the moment he acquires that name becomes able to perform whatever he desires" "Is there any thing, O Lord, greater than a name?" "There is something greater than a name" "Will it please my Lord to explain that unto me?"

SECTION II

1 "Verily Speech is greater than a name Speech points out the Rig Veda, so does it indicate the Yajur Veda, the Sama Veda, fourth the Atharva Veda, fifth the Itihâsa and Purana, grammar, rituals, the science of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Vedas, the science of spirits, archery, astronomy, the science of antidotes, the fine arts, the heaven, the earth, the air, the sky, light, gods, men, beasts, birds, grasses, trees, carnivorous animals, worms, insects, ants, virtue, vice, truth, untruth, propriety, impropriety, gratefulness, and ungratefulness, Speech indicates all these Do you therefore adore Speech

2 "(Hear from me what is the reward of him) who adores Speech as Brahma He who adores Speech as Brahma, the moment he attains the regions* of Speech, he becomes able to perform

* It is intended to imply that every object of adoration leads to a special region after death.

whatever he desires " "Is there any thing, O Lord, greater than Speech?" "There is something even greater than Speech " "Will it please my Lord to explain that unto me?"

SECTION III

1 "Verily Mind is greater than Speech When two myrobalans* or two plums, or two *haritaki*† fruit are held in the closed fist, they are therein inclosed, so are Name and Speech included in the Mind When one wishes in his mind to study the mantras he does it, when he wishes to perform works he does them, when he wishes for children or cattle he has them, when he wishes for this region or that, he has it, the Mind is life, the Mind is regions, the Mind is Brahma Do ye adore the Mind

2 " (Hear from me what is the reward of him), who adores the Mind as Brahma He who adores the Mind as Brahma, the moment he attains the regions of the Mind becomes able to perform whatever he desires " "Is there any thing O Lord, greater than the Mind?" "There is something even greater than the Mind " "Will it please my Lord to explain that unto me?"

SECTION IV

1 "Verily Will‡ is even greater than the Mind When one wills he desires, next he articulates speech in a name, in

* *Phyllanthus emblica*

† *Terminalia Chebula*.

‡ ' Sankalpa, says Sankara is the power which, after determining what is fit and what is not fit to be done, impels the mind to do that which it could be done ' It is the same as *determining reason* of Leibnitz and the *activity* of the French philosophers We have used will as its equivalent with reference to Dr Reid's definition of the word as given in his *Essays on the Active Powers* (Essay II Chap I) He says "Every man is conscious of a power to determine in things which he conceives to depend upon his determination: to this power we give the name of will By the intellect we know or understand, by the sensitivity we feel or desire and by the will determine to do or not to do to do this or do that &

that name mantras identify themselves; and in the mantras abide all ritual works.

2. "Of a truth those (works) have an only support in Will; they have the Will for their soul; they abide in the Will. The heaven and the earth are united (as by will)* the air and the sky are united (as by will); water and heat are united (as by will). By their union the year is formed. By the formation (sañkriptyai), of the year aliment is produced (sañkalpate). By the production (sañkriptyai) of aliment, animated, creatures are produced (sañkalpante). By the production (sañkriptyai) of mantras ritual works are produced (sañkalpante). By the production (sañkriptyai) of ritual works (their) fruition is produced (sañkalpante). By the production (sañkriptye) of fruition the earth is produced (sañkalpate). Even thus is Will (sañkalpa). Do thou adore Will.

3. "He who adores the Will as Brahma abides permanently and without pain, in the permanent, renowned and painless regions of Will. He who adores Will as Brahma, the moment he obtains the regions of Will, becomes able to perform whatever he desires."

"Is there, O Lord, any thing greater than Will?" "There is something even greater than Will." "Will it please my Lord to explain that unto me?"

SECTION V.

1. Verily Sensitivity is† even greater than Will. When one

* There is a play upon the word *Sañkalpa*, from the verb *Sañkalop* "to unite," which cannot be preserved in the translation.

† The word in the original is *chitta*, from *chid* to think or reflect. "Sankara defines it as "the nature of thinkingness, that which has the knowledge of the present time, and which has the power of knowing the use of the past and the future" चित्तं चेतदितलं प्राप्नोति तानुपपन्नं च नोतानामतिदयप्रदोजननिरुच्यमानम्. Anandagiri adds that it is that faculty which gives the knowledge relating to objects at its proper times, such as this object is thus obtained, and of concluding from a knowledge of the gratification derived by eating at some past time the effect of eating in future

feels, he wills, next he desires, he then articulates speech, which merges into a name, in that name the mantras identify themselves, and in the mantras abide all ritual works.

2 "Of a truth those works have an only support in Sensitivity; they have Sensitivity for their soul, they abide in Sensitivity. Therefore were one well versed in many sastras to be without Sensitivity, people would say with reference to him, "Whatever he knows is nothing, for he knows not (what is) Sensitivity." While all wish to hear him who with a little knowledge (of the sastras) possesses Sensitivity. Verily Sensitivity is the one source of all these, Sensitivity is the soul, Sensitivity is the stand-point (*pratiṣṭhā*). Do thou adore Sensitivity.

3 "He who adores Sensitivity as Brahma, abides permanently with renown and painlessness in permanent, painless and renowned regions. He who adores Sensitivity as Brahma, the moment he obtains the regions of Sensitivity, becomes able to perform whatever he desires." "Is there, O Lord, any thing greater than Sensitivity?" "There is something even greater than Sensitivity." "Will it please my Lord to explain that unto me?"

SECTION VI

1. "Verily Reflection is even greater than Sensitivity. The

इदं वक्ष्येवं प्राप्तमिति प्राप्तकालवस्तुनो वक्ष्यन्तरेद्यो चेतनाख्यो वृत्तिविशेषस्तद्वत्त्वचित्तमित्यर्थः । अतोत भोजनद्वयसाधनं दृष्ट भोजनत्वात् । आगामिनोऽपि तस्य तदेव प्रयोजनमिति निरूपयसामर्थ्यं चित्तमिति । We use sensitivity as its equivalent, that word being "now used as a general term to denote the capacity of feeling as distinguished from intellect and will. It includes sensations both external, and internal, whether derived from contemplating outward and material objects, or relations and ideas, desires, affections, passions. It also includes the sentiments of the sublime and beautiful, the moral sentiment and the religious sentiment and in short, every modification of feeling of which we are susceptible. Ixam's Vocabulary, voce, Sensitivity

earth abides as if in Reflection,* the sky abides as if in Reflection, the heaven abides as if in Reflection, the water abides as if in Reflection, the mountains abide as if in Reflection, even gods and men abide as if in Reflection. Therefore those who attain greatness among men become as it were partakers of Reflection. So do those who are unmindful, quarrelsome, cruel and slanderous, become as it were partialers of Reflection. Do thou adore Reflection.

2 "*Listen what is the reward of him who adores Reflection as Brahma.* He who adores Reflection as Brahma, the moment he attains the regions of Reflection, becomes able to perform whatever he desires?" "Is there, O Lord, anything greater than this Reflection?" "There is something even greater than this Reflection." "Will it please my Lord to explain that unto me?"

SECTION VII

1 "Verily Knowledge† is even greater than Reflection. From Knowledge men know the Rig Veda, the Yajur Veda, the Sâma Veda, fourth the Atharva, fifth the Itihâsa and Purana, grammar, rituals, the science of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Vedas, the science of spirits, archery, astronomy, the science of antidotes, the fine arts,‡ the heaven, the earth, the air, the sky, the water, light, the gods, men, birds, grasses and trees, wild beasts, as also worms, insects, and ants, virtue, vice, truth, untruth, the honest and the dishonest, him who knoweth the heart as well as him who

* The word in the original is ध्यान *dhyana* from *dhya* "to meditate" and consequently to be in a state of repose. The phrase *dhyajati* (remains) *eva* (like) *prithi vi* (the earth) therefore means the earth remains as if in repose, but the original has a play on the word *dhyeya* which it is desirable should be indicated in the translation.

† *Vijnâna* or the cognition of the meaning of the *sâstras*. Sankara.

‡ Vide note at page 117.

knoweth it not, aliment, humours, and this region and that —all these are known through Knowledge Do thou adore Knowledge

2 “He who adores Knowledge as Brahma, abides in wisdom in the regions of Knowledge* He who adores Knowledge as Brahma, the moment he attains the regions of Knowledge, becomes able to achieve whatever he desires” “Is there, O Lord, any thing greater than Knowledge?” “There is something yet greater than Knowledge” “Will it please my Lord to explain that unto me?”

SECTION VIII

1 “Verily Power is even greater than Knowledge Even a single powerful man can make a hundred men of knowledge tremble When one becomes powerful he rises, rising he becomes subservient (to his tutors), † subserving he becomes their favourite companion ‡ From being a favourite companion he becomes well taught, well informed, docile, intelligent, able to act, and full of knowledge Of a truth the earth is supported by power, the ethereal space, the heaven, mountains, men and gods, beasts and birds, grasses and trees, wild animals, as also worms, insects, ants and even the world, are supported§ by Power Do thou adore Power

2 “Listen what is the reward of him who adores Power as Brahma He who adores Power as Brahma, the moment he attains the regions of power, becomes able to perform whatever he desires” “Is there anything O Lord, superior to Power?” “There is something yet greater than Power” “Will it please my Lord to explain that unto me?”

* Regions of jñāna and v jñāna

† In the Sanskrit original the phrase ‘by power’ is repeated after every object name I

‡ उपासना companion intimate and favourite, समिपशान्तरात् त्रिदा भवति ।
says Sa kara

§ द्रष्टुं draśtū आचार्यशिक्षणाय चापदहं गुराहं भवति ।

SECTION IX

1 "Verily Aliment is even greater than Power, for were one to fast for ten nights he would be unable to see, unable to hear, unable to think, unable to consider, unable to act, and unable to acquire knowledge. While by consuming Aliment he is enabled to see, to hear, to think, to consider, to act and to acquire knowledge. Do thou adore Aliment.

2. "He who adores Aliment as Brahma, acquires regions replete with food and drink. He who adores Aliment as Brahma, the moment he attains the regions of Aliment, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Aliment?" "Yes, there is something yet greater than Aliment." "Will it please my Lord to explain that unto me?"

SECTION X

1 "Verily Water is even greater than Aliment, for were seasonable rain not to fall, all animals would become wretched from dread of Aliment being scantily produced, while the fall of seasonable rain cheers up all living beings by offering the prospect of food in plenty. Water is the first form of all the e, even of this earth, of the sky, of the heaven, of mountains, men and beasts, of birds, grasses and trees, of wild animals, worms, insects, and ants. Water is the first form (archtype). Do thou adore Water.

2 "He who adores Water as Brahma attains all that can be desired and is contented. He who adores Water as Brahma, the moment he attains the regions of Water, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Water?" "Yes, there is something yet greater than Water." "Will it please my Lord to explain that unto me?"

SECTION XI

1 "Verily Heat is even greater than Water. Of a truth through the medium of the air it heats the sky, then do men say

"It is warm, it is hot, it will rain " Thus is Water created after the manifestation of Heat When thunder-claps roar with the high-flying and tortuous lightning, mankind proclaim, " It flashes, it thunders, it will rain " Thus is Water created after the manifestation of Heat Do thou adore Heat

2. " He who adores Heat as Brahma abides with splendour in regions devoid of darkness and replete with heat and light He who adores Heat as Brahma, the moment he attains the regions of Heat, becomes able to achieve whatever he desires " " Is there, O Lord, anything greater than Heat ? " " Yes, there is something yet greater than Heat ? " " Will it please my Lord to explain that unto me ? "

SECTION XII

1 " Verily Space* is even greater than Heat Of a truth, both the sun and the moon (exist) in Space, and so do the lightning, the stars and heat Men speak through Space, hear through Space, and rehear through Space, they delight in Space and delight not in Space, they are born in Space and merge into Space Do ye adore Space ?

2 " He who adores Space as Brahma abides in radiant and ethereal regions of mighty extent, where exists no pain or disease He who adores the Space as Brahma, the moment he attains the regions of Space, becomes able to achieve whatever he desires " " Is there anything, O Lord, greater than Space ? " " Yes, there is something yet greater than Space " " Will it please my Lord to explain that unto me ? "

SECTION XIII

1 " Verily Memory is even greater than Space Were there to be many (people present) and not remembered, they would not be heard or thought of, or known But when they are remembered they are heard, thought of and known Through me-

* Akasa — Space or ether

memory a father recognises his children and a master his cattle. Do ye adore Memory?

2 "Listen, what is the reward of him who adores Memory as Brahma. He who adores Memory as Brahma, the moment he attains the regions of Memory, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Memory?" "Yes, there is something yet greater than Memory." "Will it please my Lord to explain that unto me?"

SECTION XIV.

1 "Verily Hope is even greater than Memory. Of a truth through the nourishment of hope Memory recites mantras, performs ceremonial works, desires children and cattle, and longs for this region and that.* Do ye adore Hope?"

2 "He who adores Hope as Brahma has all his desires fulfilled through Hope. His blessings become infallible who adores Hope as Brahma. The moment he attains the regions of Hope he becomes able to perform whatever he desires." "Is there anything, O Lord, greater than Hope?" "Yes, there is something even greater than Hope." "Will it please my Lord to explain that unto me?"

SECTION XV.

1. "Verily Prāṇ† is even greater than Hope. Of a truth as the spokes of a wheel are all attached to the nave so are all things

* i e for supremacy on Earth and in Heaven

† The word prana has been variously translated in the preceding pages as "life," "soul" or the "vital air," according to the context of the passages in which it has occurred with the words preceding and following it. Here reference is, no doubt, made to vitality or life, but as the value of the discussion depends in a great measure upon the meaning we attach to this word, we prefer to insert it bodily rather than run the risk of misinterpreting our author by using an English equivalent of doubtful import. According to the sense we attach to this word the Upanishad becomes a supporter of the different doctrines of animism, organicism, dynamism and the like.

attached to Prāṇa. The vital air moves through Prāṇa,* Prāṇa gives vitality, it gives animation to animals, Prāṇa is father, Prāṇa is mother, Prāṇa is brother, Prāṇa is sister, Prāṇa is tutor, Prāṇa is Brāhmaṇa.

2. "Were one (therefore) to say anything offensive to his father, or mother, or brother, or sister, or tutor, or a Brāhmaṇa, people would turn round and say unto him, 'Shame unto thee, thou art a parricide, thou art a matricide, thou art a fratricide, thou art a sorronicide, thou art a magisterocide, thou art a Brāhmaṇacide.'

3. "But when one thrusts a poker into the side of those (people) when they are dead (and placed on the funeral pyre) people do not call him. 'Thou art a parricide, thou art a matricide, thou art a fratricide, thou art a sorronicide, thou art a magisterocide, thou art a Brāhmaṇacide.'

4. "Verily Prāṇa for certain is all these. He (who knows the Prāṇa) observing, thinking and knowing them (the relations) thus (i.e. to be what they are) becomes an *Atiśādi*†. Were one to ask him, 'Art thou an *atiśādi*?' he replies, 'I am an *atiśādi*,' and does not suppress the fact."

SECTION XVI

(Nārada was satisfied by this instruction and remained silent, but Sanātkumāra, finding him to be a worthy pupil, continued,) "He is really an *atiśādi* who can with true knowledge say, 'I am he.' "O Lord (said Nārada), I wish to become an *atiśādi* through truth." (Sanātkumāra replied) "Truth therefore is wor-

* Lit. Prāṇa moves by Prāṇa.

† Adverting to the practice of facilitating the cremation of dead bodies by stirring the fire and altering the position of the limbs with a poker. The argument of the text is, that life is the object of relationship and not the material body.

‡ i.e. one who, having exceeded the several objects enumerated from "name" (section I) to "hope," say "life is the cause of all this." Life is every thing

thy of enquiry " (Nârada returned) "Truth, O Lord, is sought by me "

SECTION XVII.

1 (Sanatkumâra said,) "When one knows (the truth) he speaks the truth, the ignorant does not speak the truth, the conscient alone speaks the truth, knowledge (*Vijnâna*) therefore is worthy of enquiry " "That knowledge, O Lord," (said Nârada) "is sought by me "

SECTION XVIII.

1 (Sanatkumâra said) "When one has zeal* to learn he knoweth the truth, he who is unwilling does not know the truth, the zealous alone knoweth the truth, zeal therefore is worthy of enquiry " "That zeal, O Lord," (said Nârada) "is sought by me "

SECTION XIX.

1 "When one has faith† he is zealous, the faithless is not possessed of zeal, the faithful alone is zealous, faith therefore is worthy of enquiry " "That faith, O Lord," (said Nârada) "is sought by me "

SECTION XX.

1 "When one has reverence‡ he acquires faith, the irreverent is not possessed of faith, the reverent alone is possessed of faith, reverence therefore is worthy of enquiry " "That reverence, O Lord," (said Nârada) "is sought by me "

* Mata मति an ardent desire for any object of thought मन्तव्यविषये आदर ।

† Brahmâ ब्रह्म 'dei' is the existence of 'the truth' अस्तित्वबुद्धि ।

‡ Asthâ निष्ठा respectful attention to the service of tutors गुरुगुरुपादिष्वत्यर ।

SECTION XXI

“When one can controul his passions he possesses reverence. The man of rampant passions can never have reverence, the quiet alone can have reverence, Quietude therefore is worthy of enquiry” “That Quietude, O Lord,” (said Nárada) “is sought by me”

SECTION XXII

“When one wishes for Felicity he acquires quietude, he who has no such wish, acquires not quietude, the anxious for Felicity alone acquires quietude, Felicity therefore is worthy of enquiry” “That Felicity, O Lord,” (said Narada) “is sought by me”

SECTION XXIII

“That which is Immensity* is felicity, there is no felicity in Exiguity, Immensity alone is felicity, Immensity therefore is worthy of enquiry” “That Immensity, O Lord,” (said Narada) “is sought by me”

SECTION XXIV

1. “That, into which none can see, of which none can hear, and which none can know, is Immensity That into which one other can see, of which another can hear, and which another can know, is Exiguity Verily, that which is Immensity is immortal, and that which is Exiguity is mortal” “Where doth that Immensity abide, my Lord?” (enquired Nárada) “It abideth in its own glory, or (if you enquire where is that glory, I say) it doth not abide in its glory

2 “Cattle and horses are said to be (emblems of) glory, so are elephants, gold, servants, wife and extensive fields I al

* The word *bbuma* ब्रह्मा great without limit निरुत्तिसयवत् in the original Sanskrit, as in the masculine gender For obvious reasons we have made it neuter

lude not to them I say," continued he, "independent objects* can alone abide in each other "

SECTION XXV.

1 "Verily that Immensity *extends* from below, it *extends* from above, it *extends* from behind, it *extends* from before, it *extends* from the south, it *extends* from the north—of a truth it is all this " Next it is egoistically defined "Verily I *extend* from below, I *extend* from above, I *extend* from behind, I *extend* from before I *extend* from the south, I *extend* from the north—of a truth I am all this "

2 Next it is psychically defined "Verily the Soul *extends* from below, the Soul *extends* from above, the Soul *extends* from behind, the Soul *extends* from before, the Soul *extends* from the south, the Soul *extends* from the north—of a truth the Soul is all this He, who is aware of this, seeing the Soul thus, thinking it thus, and knowing it thus, becomes (even in this life) *one* whose entire devotion is to the Soul, whose recreation is in the Soul, whose helpmate is the Soul, and whose felicity is the Soul (In after life) he becomes self resplendent He is able to accomplish whatever he desires in all the regions of the universe Those who believe otherwise, having others for their masters, go to perishable regions For them nothing is accomplished in any of the regions of the universe

SECTION XXVI

1 "For him who thus seeth, thus believeth, and thus knoweth the vital airs proceed from the Soul, desire proceeds from the Soul, memory proceeds from the Soul, space proceeds from the Soul, heat proceeds from the Soul, water proceeds from the Soul, birth and death proceed from the Soul, aliment proceeds

* Lit unlike can abide in unlike

from the Soul, power proceeds from the Soul, knowledge proceeds from the Soul, reflection proceeds from the Soul, sensitivity proceeds from the Soul, will proceeds from the Soul, the mind proceeds from the Soul, speech proceeds from the Soul, names proceed from the Soul, mantras proceed from the Soul, sacrifices proceed from the Soul—*verily all these proceed from the Soul*

2 “Thereof is the verse ‘that man who knoweth this* confronts not death nor disease, nor doth he meet with pain and suffering. He observes every thing, and attains every thing in every way’ He is one (before creation), he becomes trifold, he becomes pentad, he becomes septad, he becomes nonad, he becomes divided into eleven—into a hundred parts, he becomes ten and one, he becomes a thousand, he becomes twenty† By the purity of his aliment he becomes purified in his nature, by the purification of his nature he verily gets memory, and by the attainment of memory all the attachments of his body are severed” Thus unto him whose passions were overcome did Lord Śaṅkara, explain what is beyond darkness. Hence is this (portion of the Upanishad) called his section—hence is it called his section

* I. t. observer

† The commentator explains the object of these numerals to be to indicate the susceptibility of the Soul to assume innumerable forms

EIGHTH CHAPTER.

SECTION I

1 Hari, Om ! Now, within this habitation of Brahma (the human body *Brahmapura*) there is a small lotus like chamber, and within it a minute vacuity (*antarikṣa**). That which is within the vacuity is worthy of search, that, verily, should be inquired after

1 Although it has been shewn in the sixth and seventh chapters that Brahma is independent of all distinctions of quarters, space and time, that it is "truth (*sat*) alone without a second," and that it is indicated by the phrase, "The soul is all this," yet for the edification of men of weak minds, whose understandings cannot easily contemplate an object having no distinctions of quarters, space and the like, and yet who cannot obtain their salvation without making that Brahma the object of their adoration (*परमाद्यं विदय*), a spot in the lotus like heart is to be pointed out. Besides, although the Soul is without qualities and can be indicated by the single epithet 'truth only,' yet for the good of men of weak minds who cannot comprehend other than human qualities, the Brahma is to be described as possessed of truth, desire, and the like qualities. Further, although the knowers of Brahma generally abstract themselves from women and such other objects, yet as the desire for worldly enjoyments, cherished by the indulgence of many transmigrations, is not to be easily subdued, the particular practices of *Brahmacharya*, &c. are to be inculcated.

Again, although to the believer in the unity of the Soul, there can be no such distinctions as those of the goer, going and the place to go, for from those distinctions of ignorance, proceed the ideas of origin existence and end, and all such accidents subside in his own self, like the lightning in the sky, the wind (*in space*) and heat in

* 1. e. Brahma called akasa or space. It is said elsewhere "his name is *ākāśa*, &c." The word is intended to imply that he is, like space, incorporeal, and all pervading.

2 Were (his pupils) to ask him (who makes the preceding remark), "Since within this habitation of Brahma, there is a lotus-like chamber, and within it a minute vacuity, what is within it, that is worthy of search? that verily should be enquired after?"

3 He would say, "Verily as *extensure* is space, so is the vacuity within the heart Both the earth and the heaven exist within it Both Agni, and Vāyu, both the sun and the moon, as also lightning and the stars, and whatever *else* exist in this (universe) as well as what do not—all exist within this vacuity"

4 Were (his pupils) to ask him (who thus responds), "If within this habitation of Brahma are lodged all these objects, all these created objects and all these human desires, when (the body) wasteth and dies, which for certain it does, what remains behind?"

5 He says, "The diseases of the body can never reduce it to decrepitude, nor the slaughter of the body effect its destruction This habitation of Brahma is verily an everlasting truth In it dwell all human desires It is the Soul, it is far from all vice, it is not subject to death, it is immortal and above affliction It is neither afflicted by hunger nor thirst Truthful is its wish, and truth is its resolve As (evanescently) pass away the rewards of the subjects who become obedient to what is ordained (by kings) and obtain according to their wish—this or this—a province or a field —

6 "As this region, obtained through works, runs to waste (or passes away) and that region, which may be obtained through virtue, passes away,—so do they who live without knowing the Soul For them all these truthful desires become unfruitful in every region For them who live with a knowledge of the Soul all truthful desires become fruitful in all regions

the burnt fuel yet for those whose intellect is affected by the ideas of goer going, &c and, who adore the Brahma possessed of qualities and represented by a spot in the heart a translation though the meridional artery (basilar artery?) is to be pointed out in this chapter

SECTION II

1 "Should he desire the region of Pitrî* he attains it with glory, for verily the moment he wishes it, the Pitṛis receive him with welcome

2 "Next, should he desire the region of Mātrî,† he attains it with glory, for verily the moment he wishes it, the Mātṛis receive him with welcome

3 "Next, should he desire the region of Bhratrî,‡ he attains it with glory, for verily the moment he wishes it, the Bhrātṛis receive him with welcome

4 "Next, should he desire the region of Swasrî,§ he attains it with glory, for verily the moment he wishes it, the Swasṛis receive him with welcome

5 "Next, should he desire the region of Sakhâ || he attains it with glory, for verily the moment he wishes it, the Sakhâs receive him with welcome

6 "Next, should he desire the region of Gandhamalya,¶ he attains it with glory, for verily the moment he wishes it, the Gandhamālyas receive him with welcome

7 "Next, should he desire the region of Annapana* he attains it with glory, for verily the moment he wishes it, the Annapānas receive him with welcome

8 "Next, should he desire the region of Gitabāditra,† he attains it with glory for verily the moment he wishes it, the Gitabāditṛas receive him with welcome

9 "Next, should he desire the region of Strî,‡ he attains it with glory, for verily the moment he wishes it, the Śtrīs receive him with welcome

10 "Whatever country he desires, whatever he desires, he attains it with glory, for verily the moment he wishes it, it abideth for him

* Father † Mother ‡ Brother § Sister || Friends. ¶ Essence and garland

* Food and drink † Song and music ‡ Women.

SECTION III

1 "They, the truthful desires, are enveloped in untruth Of those truthful objects there is a false covering He who is translated from this (world) to that, is never again beheld in this world

2 "Whatever man desires and gets not, whether it be, such (of his relatives, and friends,) as are alive, or such as are dead, or whatever else it be (be it food, raiment or drink), all those might be obtained within this (vacuity in the heart), therein dwell those truthful desires, which have untruth for their envelope As those who are ignorant of the nature of (mineral) beds might pass repeatedly over an undiscovered mine of gold and find it not, so do mankind daily retire to this vacuity (in their sleep) and yet being misled by untruth, they find not this Brahmaloḥa

3 "Verily that Soul (átmá) abideth in the heart! Of a truth its epithet is *hrudyayam** Therefore he who knows it daily retires to the region of sarga (heaven) in his heart

4 "He who has confidence in this, rising from this body and attaining a noble body of light, abides in his own form This is the (description of the) Soul" He (the narrator in reply to his pupils) continued "That Soul is deathless, it is devoid of fear, it is Brahma Of this Brahma the (proper) name is *Satya* (truth)

5 Verily (that Brahma is indicated by) these three syllables सतीत्य *Satītya* Thereof the syllable *s* स implies immortality, the syllable *ti* त् earthliness, and the syllable *y* य is a particle which joins the other two, and since it joins the two it means restraint of passions He who knows this attains the region of Sarga

* Lat this is the heart

SECTION IV

1-2 * Now, that which is the Soul (átmá) is a bridge, it is a support for the preservation of all these worlds from destruction. This bridge cannot be crossed by day nor by night, nor by disease, nor by death nor grief, nor virtue, nor vice. All defects depart herefrom. This region of Brahma is devoid of vice. Crossing this bridge the blind cease to be blind, the wounded cease to be wounded, the afflicted cease to be afflicted. Hence verily on crossing this bridge nights become days. For certainly ever refulgent is the region of Brahma.

3 For him verily exists this Brahma loka who can attain it through Brahmacharya. His desires are satisfied in every region.

SECTION V

1 Now, that which is called *Yajna†* is Brahmacharya. The man who acquires a knowledge of the Brahma loka through Brahmacharya, attains the region of Brahma. That which is called *Ishta‡* is Brahmacharya. Through Brahmacharya is that Soul attained which is *Ishta*.

2 Now that which is called *Sátrayana§* is Brahmacharya. By Brahmacharya doth one serve his own self (Atma). That which is called *Mauna* is Brahmacharya. Through Brahmacharya is that Soul known and meditated upon.

3 Now that which is called *Anasalayana||* (fasting) is Brahmacharya. That soul is not destroyed which is known through Brahmacharya. That which is called *Aranyayana||* is Brahmacharya. *Ara* means an 'ocean' and *nya* means an ocean, and these two oceans abide in the region of Brahma. In that

* Dr. Roer's text does not mark the end of the first verse, and I have no MS. accessible to help me—probably the first verse ends at the phrase, "is devoid of vice."

† Yajna the offering of burnt sacrifice.

‡ Ishta adoration.

§ Sátrayana feeding hermits and the poor.

|| Aranyayana, dwelling in forests for religious purposes.

thus heaven from this there are a delightful tank full of gruel, an *aswattha* tree from which exudes nectar, and a palace of gold built by Brahma and named *Aparājita** They belong to Brahma

4 For them is reserved this region of Brahma who know through Brahmacharya the two oceans *ara* and *nja* Their desires are accomplished in all regions

SECTION VI

1 Now, the arteries of the heart exist steeped in a brown ethereal fluid,—yea in a white, a blue, a yellow, a red ethereal fluid Verily the Sun exists as brown, as white, as blue, as yellow, as red

2 As a main road with a village at each end meets both this and that,† so do the rays of the sun meet both this region and that From that sun they spread They enter these arteries Thence they spread They enter the sun

3 When man is so asleep that all his faculties are devoid of action and his feelings are at rest, he dreams not Then is he abiding in these arteries Then can no sin fasten on him Then is he refulgent in light

4 Now, when he is diseased and about to die those around him enquire, "Do you recognise me?" do you recognise me? He recognises them as long as he does not depart from his body

5 When he quits his body he rises upwards with the aid of the rays aforesaid, resounding *Om* When his mind ceases to act he attains the sun That is the way to the region *above* It is open to the learned, but closed to the ignorant

6 Thereof is the verse There are a hundred and one arteries issuing from the heart one of them penetrates the

* That which cannot be attained except through Brahmacharya.

† i. e. both the near and the off village

‡ In order to imply others the commentator has inserted the number by adding that they are the principal arteries

crowns of the head. The man, who departs this life through that artery, secures immortality * The rest of the arteries lead to various transitions,—they lead to various transits †

SECTION VII

1. 'He, who is the Soul, who is bereft of sin,—He, who is not subject to decay, death or repining,—He, who eats not, nor feels the sensation of thirst,—He who is all truthful in his wishes and his resolves,—even He should be sought for and enquired after. He attains all his wishes, he attains all the regions who, having enquired, knoweth the Soul." Of a truth, thus said Prajapati.

2. Verily, thus I knew the Devas and Asuras. They said, "We shall enquire after that Soul by knowing which all regions as well as all desires may be attained." Then did Indra, among the Devas, and Virochana among the Asuras, proceed forth, without communicating with each other †. Sacrificial fuel in hand ‡ both repaired to Prajapati.

3. They lived as Brahmacharis for the period of 32 years. Unto them said Prajapati, "With what intent do you abide here." They replied, "The learned believe it to be your lordship's saying, 'That the Soul which is without sin, which is not subject to decay, death or repining, which eats not, nor feels the sensation of thirst, and whose wishes and resolves are all truthful—even such a Soul should be sought for and enquired after, and that he attains all the regions and all his wishes who, having enquired, knoweth that Soul.' Wishing to know that we abide here."

4. Unto them said Prajapati, "The being that you perceive within the eye † is that Soul," and, added "it is Brahma, the deathless and fearless." [The pupils, taking him literally

* अमृतम् The state of deathless space

† From a feeling of envy

‡ Alluding to the stream of Dakshadarya which was not that man should, when going to the tutors carry some such fuel as are meet for fire sacrifice

* Let the male pupils. That which the Yogis perceive with their closed eyes and undisturbed and concentrated mind, is the common factor

and believing the Brahma to be a mere shadow, enquired.] "Which is it, revered Sir, that you allude to, the shadow that is seen in water, or that which is perceived in a mirror?" Prjāpati returned, "Of a certain it is perceived in both."

SECTION VIII.

1 (Prjāpati said), "Go and view yourselves in that painful of water, and should you fail to know the Soul, enquire of me." They beheld themselves in a painful of water. Unto them said Prjāpati, "What do ye behold?" They replied, "We behold *ourselves* in this, Sir, pictures of ourselves to the very hair and nails."

2 Unto them said Prjāpati, "Go, and having cleaned your persons and adorned yourselves with costly ornaments and rich clothing, behold yourselves in that painful of water." They, having cleansed their persons and put on costly ornaments and rich clothing, beheld themselves in a painful of water. Of them enquired Prjāpati, "What do you perceive?"

3. They two replied, "Sir, as we are well adorned, well dressed and cleanly, so do we behold ourselves in this, well adorned, well-dressed and cleanly." He said, "That is Brahma, the deathless, and fearless." They two went away satisfied.

4 Prjāpati, observing them, said, "Since these two are going away without attaining or knowing the Truth, this instruction will be for the defeat of the Devas and Asuras." He Virochana, with a feeling of satisfaction, repaired to the Asuras, and unto them imparted this instruction. "Self alone is adorable, in this (world) self alone should be served, by adoring and serving one's self both this and the other world may be attained."

5 Therefore thenceforward the Asuras give no alms, have no faith in good works, and officiate at no sacrifice. Hence are they called Asuras. This is their Upanishad (canon). Their dead are besmeared with aromatics and adorned with ornaments and costly raiments, and they think that thereby they will overcome this region and that

SECTION IX

1. Now, Indra, without going to the Devas, felt frightened, (saying,) "Verily, this (shadow) becomes well adorned when the body is well-adorned, and well-dressed when (the body) is well dressed, and clean when the body is clean. Again it becomes blind when the body is blind, defective when the body is defective,* and mutilated when the body is mutilated. Further, on the destruction of this body it is destroyed. I can see no good in this."

2. Therefore, with sacrificial fuel in hand he returned. Unto him said Prajapati, "You went away with Virochana, perfectly satisfied, O Maghavan. What do you wish by returning back?" He replied, "Since of a truth, O Lord, this (shadow) becomes well-adorned when the body is well adorned, and well dressed when the body is well dressed, and clean when the body is clean, again it becomes blind when the body is blind, and defective when the body is defective, and mutilated when the body is mutilated, further, on the destruction of this body it is destroyed. I can see no good in this."

3. "Even so it is, Maghavan," said (Prajapati) and continued, "I shall again explain it unto you. Do you abide here for another thirty two years." He there dwelt for another thirty-two years. Unto him said (Prajapati)

SECTION X

1. "That which enjoys in a dream the feeling of being gratified by the attainment of a coveted object,† is the Soul" and continued, "it is deathless and fearless, it is Brahma." Verily he, (Indra,) went away satisfied, but before he reached the Devas he felt frightened (saying), "Verily, this feeler of dreams becomes

* Lit. having a flow of humours from the eyes or nose.

† Lit. "enjoyed-satisfied." *अनन्दोपभोगश्चरति*; "Lived along the enjoyment of the dream that he is being subverted by his wife, says he, &c." *अनन्दोपभोगश्चरति*।

not blind when the body is deprived of its eyes and remains unmutated when the body is mutilated, it is not affected by the defects of the body;

2 "Nor destroyed by the destruction of the body, nor mutilated by its mutilation it feels as if it is being destroyed, driven away, put to grief and to weeping Verily, I can see no good in this"

3 Therefore with sacrificial fuel in hand he returned Unto him said Prajapati, "You went away satisfied, O Maghavan What do you wish in returning back?" He replied, "Since it (the soul you have pointed out) becomes not blind when the body is deprived of its eyes, and remains unmutated when the body is mutilated, it is not afflicted by the defects of the body,

4 "Nor destroyed by the destruction of the body, nor mutilated by its mutilation,—since it feels as if it is being beaten, driven away, put to grief and to weeping, I see no good in it" "Even so it is, Maghavan," said (Prajapati) and continued, "I shall again explain it unto you Do you abide here for another thirty-two years" He dwelt there for another thirty-two years. Unto him said (Prajapati)

SECTION XI

1 "That in which retiring, the sleeper is completely at rest and knows no dreaming, is the Soul," and continued, "It is deathless, and fearless, It is Brahma" Verily, he Indra went away satisfied, but before he reached the Devas he felt frightened, (saying), "Verily, it then knows not itself that I am this, nor does it know these elements thus (i e as they are), it seems to be altogether destroyed for the time I can see no good in this"

2 Therefore with sacrificial fire in hand he returned Unto him said Prajapati, "You went away satisfied, O Maghavan, what do you wish in returning back?" He replied "It, (the soul you have pointed out) knows not its own self that I am this, nor does it know these elements thus (i e as they are) it seems altogether destroyed for the time I can see no good in this"

3 "Even so it is," replied Prayāpati (and continued) "I shall again explain unto you this Soul, but nothing beside it. Do you abide here for five years more." He dwelt there for five years more, he completed a hundred and one years. Therefore do good people say, Mahāvan dwelt with Prajāpati for a hundred and one years as a Brahman in Prayāpati said unto him.

SECTION VII

1 "Of a truth this body is mortal, O Mahāvan! It is subject to death. Yet is it a resting place of the immortal and unembodied Soul. When thus embodied, it is verily subject to desirable and repulsive objects. To the embodied there is no release from susceptibility to desirable and repulsive objects. Verily the unembodied never comes in contact with desirable and repulsive objects.

2 "Unembodied are the wind and the clouds the lightning and the thunder. They are all without body. Issuing forth from yonder sky by the attainment of the great (solar) heat, they assume their respective forms.

3 "Even like unto them, man, issuing* forth from his body by the attainment of the Great Light, assumes his own genuine form. He is (then) the best of men. He then lords it with eating and playing, and enjoying with woman, or equipages or relatives, without thinking of the body. Even as cattle are attached to an equipage, so is the Soul (Prāna) attached to the body.

4 "Now, within those spaces (Akāśa orbits) are the eyes and the eyes are intended for the observation of the Being who dwells within the eyes. He who willeth 'I shall smell' is the Soul

* The use here is metaphorical. It implies that the intelligent comes to a consciousness of his self being detached from his body and in no way dependent upon it and thus knowing it not to be himself he enjoys the pleasures of this world without thinking of the body and without feeling attached to it. Nor are such pleasures prejudicial to the intelligence inasmuch as he is conscious of the true nature.

(Ātmā,) wishing to inhale odours. Now, he who willeth 'I shall speak' is the Soul, wishing to articulate speech. Now, he who willeth 'I shall hear' is the Soul, wishing to hear sounds.

5 "Now, he who willeth 'I shall think' is the Soul thereof. The mind is the celestial eye, observing all objects of desire. By the aid of the mental celestial eye the Soul enjoys them all.

6 "Now, because the Devas adored that Soul in the region of Brahma, therefore, they obtained all regions, and all their desires were fulfilled. He attains all regions and obtains all his desires, who, having duly enquired, knows the Soul." Thus said Prajapati, verily thus said Prajapati.

SECTION XIII

1. "From blackness I attain multicolor, from multicolor I attain blackness. Like unto the horse which shakes off all dust from its coat, or the moon which escapes from the mouth of Rāhu, I shall purify my body and, becoming free (by the aid of dhyāna), attain, verily attain—the uncreate Brahmaloka.*

SECTION XIV

1 "Verily that which is known as Akāśa† is made of name and form. That which is beyond the two (name and form) is Brahma, It is immortal. It is the universal Soul. I shall attain the audience chamber of Prajapati. I shall attain the glory of Brahmins. I shall attain the glory of kings, (Kshatriyas). I shall attain the glory of Vaisyas, I desire all glory, I desire the glory of the glorious, I shall not enter again, no, I shall not enter the white toothless all devouring slippery object'‡

* The commentator explains that *ayama* blackness means the all pervading Brahma by acquiring a knowledge of which through dhyāna we attain the region of Brahma (sāvara) and there we attain the nature of Brahma ब्रह्मभावः ।

† Lat. space but intended here to mean the Universal Soul which like space is illimitable and undefinable.

‡ The womb

SECTION XV.

1. Verily this was related by Brahmá to Prajápati, by Prajápati to Manu, and by Manu to mankind. Having studied the Veda in the house of a tutor, and having paid to the Guru what is his due, one should dwell with his family in a healthy country reading the Vedas, bringing up virtuous sons and pupils, devoting himself with all his senses to the Universal Soul, and injuring no created being. Having lived thus as long as life lasts, he attains the Brahmaloка. Thence he never returns, verily thence he never returns.

THE END.

